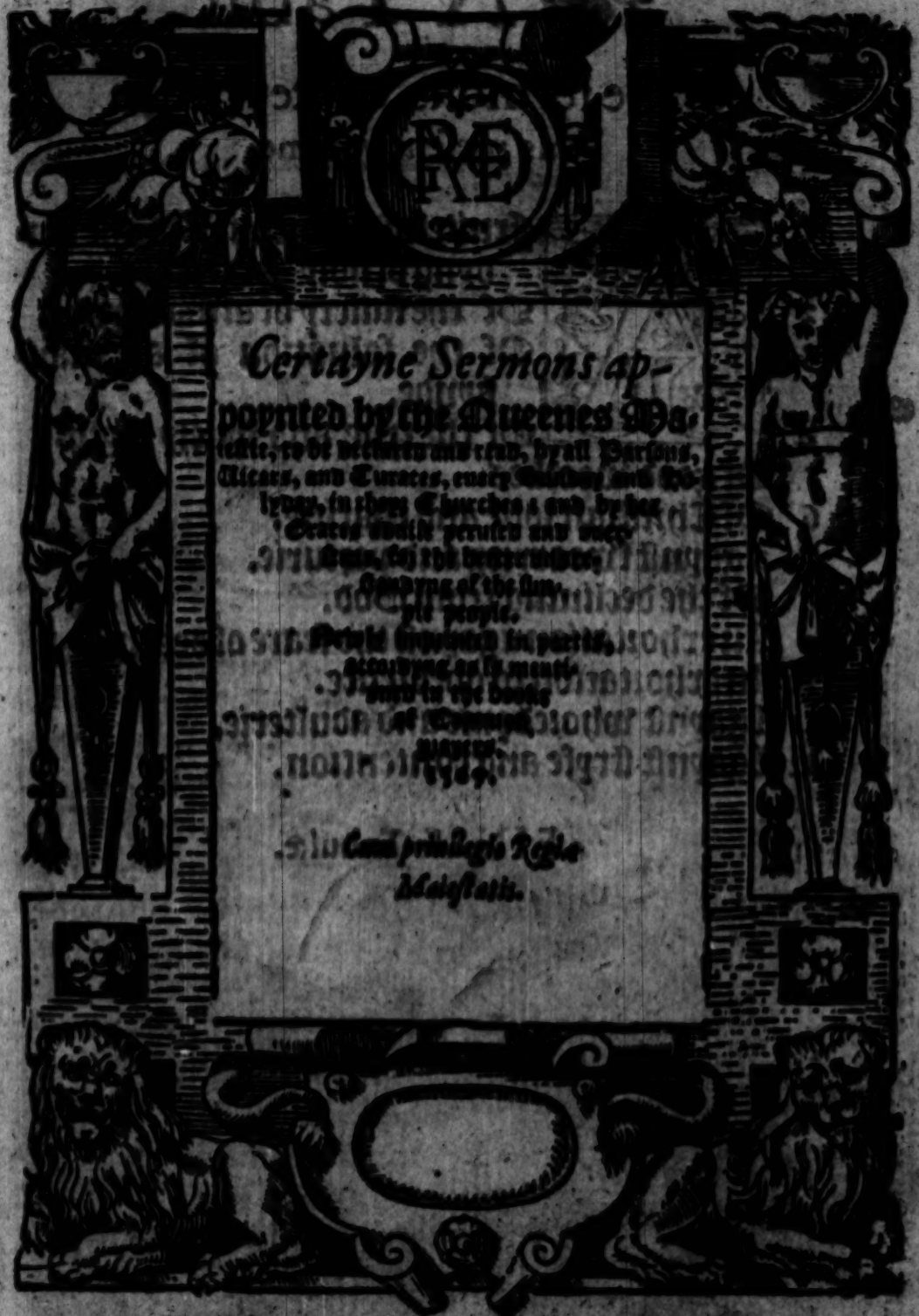

Certayne Sermons appoynted by the Queenes Maiestie, to be declared and read, by all Parsons, Vicars, and Curates, every Sunday and Holyday, in theyr Churches: and by her Graces aduise perused and ouersene, for the better understandyng of the simple people.

Newly imprinted in parts, accordyng as is mentioned in the booke of Common prayers.

1569.

Cum priuilegio Regiæ Maiestatis.

A Table

of the sermons conteyned in this present volume.

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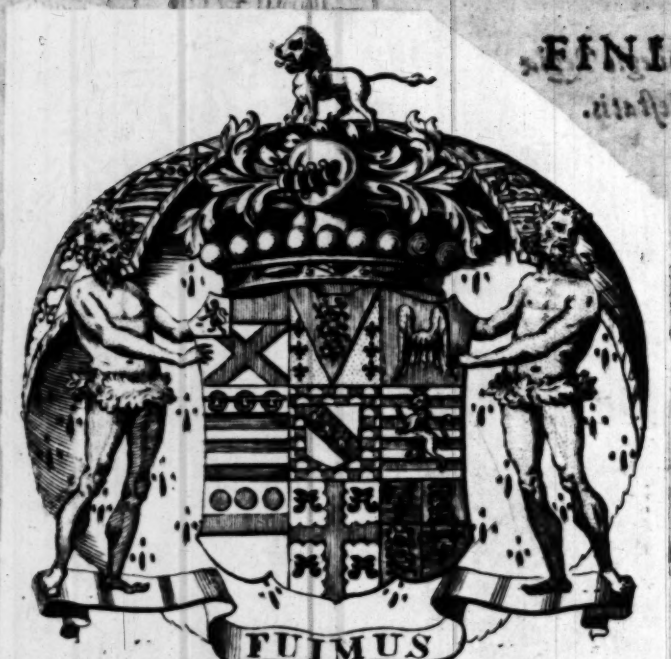

The Right Hon.ble Charles Viscount Bruce of Ampthill (Son & Heir Apparent of Thomas Earl of Aitesbury) & Baron Bruce of Whorleton

The preface.

Onſyderyng howe neceſſary it is, that the woord of God, whiche is the only foode of the ſoule, and that moſte excellent lyght that we muſt walke by, in this our moſte daungerous pilgrimage, ſhoulde at al conuenient tymes be preached vnto the people, that therby they may both learne their ducty towards God, their prince, and their neighbours, according to the mind of the holy ghoſt, expreſſed in the Scriptures: And alſo to auoyd the manyfolde enormities which heretofore by falſe doctrine haue crepte into the Churche of God: and howe that all they which are appoynted Miniſters, haue not the gift of preaching ſufficiently to inſtructe the people whiche is committed vnto them, wherof great inconueniences might riſe, and ignoraunce ſtill be mainteyned, if ſome honeſt remedy be not ſpeedily founde and prouided. The Queenes moſte excellent Maieſtie, tenderyng the ſoule health of her louing ſubiectes, and the quyeting of their conſiences, in the cheefe and principal poyntes of Chriſtian religion, and wyllyng alſo by the true ſetryng foorth and pure declaring of Gods

worde, which is the principal guyde and leader vnto al godlineſſe and vertue, to expel and driue away aſwel al corrupt, vicious, and vngodly liuing, as alſo erronious and poyſoned doctrines, tending to ſuperſtition and idolatrie: hath by the aduiſe of her moſte honourable counſailours, for her diſcharge in this behalfe, cauſed a booke of Homilies, whiche heretofore was ſet foorth by her moſte louing brother, a Prince of moſte woorthie memorie Edwarde the ſixt, to be printed a newe, wherin are conteined certaine wholeſome and godlye exhortations, to moue the people to honour and worſhip almightie God, and diligently to ſerue him euery one according to their degree, ſtate, and vocation. All whiche Homilies her Maieſtie commaundeth, and ſtraightly chargeth all parſons, vicars, curates, and all other hauing ſpirituall cure, euery ſunday and holiday in the yere, at the miniſtring of the holy communion, or if there be no cõmunion miniſtred that day, yet after the Goſpel and Crede, in ſuch order and place as is appoynted in the booke of Common prayers, to read and declare to their pariſhioners plainly and diſtinctly one of the ſaid Homilies, in ſuch order as thei ſtand in the booke, except there be a ſermon, according as it is inioyned in the booke of her highnes Iniunctions, and then for that cauſe only, and for none other, the reading of the ſaide Homilie to be deferred vnto the next ſunday or holiday folowing. And when the foreſaid booke of Homilies is read ouer, her Maieſties pleaſure is, that the ſame be repeated & read againe, in ſuche like ſort as was before preſcribed. Furthermore, her highnes cõmaundeth

deth, that notwithstandyng this order, the said Ecclesiastical persons shal reade her maiesties Iniunctions, at such times and in such order as is in the boke therof appoynted. And that the Lordes prayer, the Articles of the fayth, and the ten commaundementes, be openly read vnto the people, as in the said Iniunctions is specified, that all her people of what degree or cõdition so euer they be, may learne how to inuocate and call vpon the name of God, knowe what duety they owe both to God and man: so that they may pray, beleeue, and worke accordyng to knowledge, whyle they shall liue here, and after this lyfe be with him that with his blood hath bought vs all. To whom with the father and the holy Ghoste, be all honour and glory for euer. Amen.

A fruitefull exhortation to the readyng and knowledge of holy scripture.

The praise of holye Scripture

NTo a Christian man there canne be nothing eyther more necessarye or profitable, then the knowlege of holy scripture: forasmuch as in it is conteyned Gods true woorde, setting foorth his glorye, & also mans duetie. And there is no trueth nor doctrine necessary for our iustification & euerlastyng saluation, but that is (or maye be) drawen out of that fountayne & well of trueth. Therfore as many as be desyrous to enter into the ryght and perfect way vnto God, must apply their myndes to know holy scripture, without the whiche, they can neyther sufficiently knowe God and his wyll, neyther theyr office and duetie. And as drinke is pleasant to them that be drye, and meate to them that be hungrye: so is the readyng, hearyng, searchyng and studiyng of holy scripture to them that be desyrous to know god or them selues, and to doo his wyll. And theyr stomackes only doo loth and abhorre the heauenly knowledge & foode of Gods woord, that be so drowned in worldly vanities, that they neither fauour GOD nor any godlynes: for that is the cause why they desire such vanities, rather then the true knowledge of God. As they that are sicke of an ague, whatsoeuer they eate and drinke (though it be neuer so pleasaunte) yet

The perfection of holy scripture.

The knowledge of holy Scripture is necessary.

To whom the knowledge of holy Scripture is sweete and pleasaunt. Who be enimies to holy scripture.

An apt similitude, declaring of whom the scripture is abhorred.

yet it is as bitter to them as woormewood, not for the bitternesse of the meate, but for the corrupte and bitter humour that is in theyr owne tongue & mouth: euen so is the sweetenesse of Gods word bitter, not of it selfe, but only vnto them that haue their mindes corrupted with long custome of sinne and loue of this world. Therfore forsakyng the corrupt iudgement of fleshly men, which care not but for theyr carkasse: let vs reuerently heare & reade holye scriptures, whiche is the foode of the soule. Let vs diligently searche for the well of lyfe in the bookes of the new & olde testament, and not runne to the stinking puddels of mens traditions (deuised by mans imagination) for our iustification and saluation. For in holy scripture is fully conteyned what we ought to doo, and what to eschew, what to beleeue, what to loue, and what to looke for at Gods handes at length. In these bookes we shall find the father from whom, the sonne by whom, & the holyghost, in whom all thinges haue their being & keeping vp, and these three persons to be but one God and one substaunce. In those bookes we may learne to knowe our selues, how vile and miserable we be, and also to knowe God, howe good he is of him selfe, and howe he maketh vs and all creatures partakers of his goodnesse. We maye learne also in these bookes to know Gods wil and pleasure, as much as (for this present time) is conuenient for vs to knowe. And (as the great clarke and godly preacher saint Iohn Chrisostome saith) whatsoeuer is required to saluation of man, is fully conteyned in the scripture of God. He that is ig-

An exhortation vnto the diligent readyng & searchyng of the holye scripture. Math. 4.

The holye Scripture is a sufficient doctrine for our saluation.

What thinges we may learne in the holy scripture.

noraunt may there learne and haue knowledge: he that is hard harted, and an obstinate sinner, shall there find euerlasting tormentes prepared of Gods iustice, to make him afrayd, and to molifie or soften him. He that is oppressed with misery in this worlde, shal there finde releese in the promises of euerlasting life, to his great consolation & comfort. He that is wounded by the deuil vnto death, shall finde there medicine wherby he may be restored agayne vnto healthy. If it shall requyre to teache any trueth, or reproue false doctrine, to rebuke any vice, to commend any vertue, to geue good counsaile, to cõfort, or to exhort, or to do any other thing requisite for our saluation: al those things (saith Saint Chrisostome) we may learne plentifully of ỹ scripture. There is (sayth Fulgentius) aboundauntly yenough both for men to eate, & children to sucke. There is what so euer is meete for all ages, and for al degrees and sortes of men. These bokes therfore ought to be much in our hands, in our eyes, in our eares, in our mouthes, but most of al in our hartes. For the scripture of God is the heauenly meate of our soules: the hearing and keeping of it maketh vs blessed, sanctifieth vs, and maketh vs holye, it turneth our soules, it is a light lanterne to our feet, it is a sure, stedfast, and euerlastyng instrument of saluation: it geueth wisedome to the humble and lowly hartes: it comforteth, maketh glad, cheareth, and chearisheth our consience: it is a more excellent iewell or treasure, then any golde or precious stone; it is more swete then hony or hony combe: it is called the best part which Mary did chose, for it hath

Holy scripture ministreth sufficient doctrine for all degrees and ages.

Math. 4
Luke. 3.
Iohn. 17
Psal. 19.

What commodities and profits the knowledge of holy scripture bryngeth.

Luke. 10

in it euerlasting comfort. The wordes of holy scripture be called wordes of euerlasting life: for they be Gods instrument, ordeyned for the same purpose: they haue power to turne through Gods promise, and they be effectual through Gods assistance, and (being receaued in a faithful harte) they haue euer an heauenly spiritual working in them: they are liuely, quick, & mighty in operation, & sharper then any two edged sword, & entreth through, euen vnto the diuiding a sunder of the soule & the spirite, of the ioyntes & the marow. Christ calleth him a wise builder, that buildeth vpon his word, vpō his sure and substancial fundation. By this worde of God, we shalbe iudged: for the words that I speake (saith Christ) is it that shal iudge in the last day. He that keepeth the worde of Christ, is promised the loue & fauour of God, & that he shalbe the dwelling place or Temple of the blessed trinitie: this word, whosoeuer is diligent to reade, and in his hart to print that he readeth, the great affection to the transitory thinges of this world, shalbe minished in him, & the great desyre of heauenly thinges (that be therin promised of God) shal increase in him. And there is nothing that so much strengtheneth our faith, and trust in God, that so much keepeth vp innocencie & purenes of the hart, and also of outward godly life & conuersation, as continuall reading & recording of Gods word. For that thing which (by continual vse of reading of holy scripture, and diligent searching of the same) is deepely printed and grauen in the hart, at length turneth almost into nature. And moreouer, the effect and vertue of Gods word

Iohn. 6.

Collo. 5

Hebr. 4.

Math. 7.

Iohn. 12

Iohn. 14

is,

is to illominate the ignorannte, and to geue more lyght vnto them that faythfullye and diligentlye reade it, to comfort their hartes, and to encourage them to perfourme that which of God is cõmaunded. It teacheth patience in all aduersitie, in prosperitie, humblenes, what honor is due vnto God, what mercy and charitie to our neyghbour. It geueth good counsayle in all doubtfull thinges. It sheweth of whom we shal looke for ayde and helpe in al perils, and that God is the only geuer of victory in all battayles and temptations of our enemies bodily and ghostly. And in readyng of Gods word, he most profiteth not alwayes, that is most ready in turning of ỹ booke, or in saying of it without the booke, but he that is mooste turned into it, that is most inspired with the holy ghost, most in his harte and life altered and chaunged into that thing whiche he readeth: he that is dayly lesse and lesse proud, lesse wrathfull, lesse couetous, and lesse desyrous of worldly and vaine pleasures: he that dayly (forsaking his olde vicious lyfe) increaseth in vertue more and more. And to be short, there is nothing that more mayntaineth godlynesse of the minde, and driueth away vngodlynesse, then doth the continual reading or hearing of Gods word, if it be ioyned with a godly mind, & a good affection, to knowe & folow Gods wil. For without a single eye, pure intent, and good minde, nothing is allowed for good before God. And on the other side, nothing more darkneth Christ and the glory of God, nor bringeth in more blindenesse and all kindes of vices, then dooth the ignorance of Gods worde.

1.Re.14. 2.Pa.20. 1.Co.15. 1.Ioh.5.

Who profit most in readyng gods worde.

Esai.5. Math.22 1.Co.14

What incommodities the ignorance of Gods worde bringeth.

The

The seconde part of the sermon of the holy scripture.

THe first part of this sermon, which exhorteth to the knowledge of holy scripture, was declared wherefore the knowlege of the same is necessary and profitable to al men. And that by the true knowlege and understanding of scripture, ỹ moste necessary poyntes of our duety towardes God and our neyghbours are also knowen. Now as concerning ỹ same matter, you shall heare what followeth. If we professe Christ, why be we not ashamed to be ignorant in his doctrine? Seeyng that every man is ashamed to be ignorant in that learning whiche he professeth: that man is ashamed to be called a philosopher, which readeth not the bookes of philosophie, and to be called a lawier, and Astronomer, or a phisition, that is ignorant in the bokes of law, Astronomie, and Phisicke. Howe can any man then say that he professeth Christ and his religion, if he wil not apply himselfe (as farre forth as he can or may conuenientlỹ) to reade and heare, and so to knowe the bookes of Christes Gospel and doctrine. Although other sciences be good, and to be learned, yet no man can deny, but this is the cheefe, & passeth al other incomparably. What excuse shal we therfore make (at the last day before Christ) that delight to reade or heare mens fantasies and inuentions, more then his moste holy gospell: & wil fynd no time to do that which cheefly (aboue al thinges) we should do, and will rather reade other thinges, then that, for the whiche we ought rather to leaue

Gods woorde excelleth all sciences.

readyng

readyng of all other thinges. Let vs therfore applye our selues, as farre forth as we can haue time and leasure, to know Gods woord, by diligent hearing and reading therof, as many as professe God, and haue fayth and trust in him. But they that haue no good affection to Gods woorde (to colour this their fault) alleage commonly two vaine and faigned excuses. Some goe about to excuse them by their owne frailnes and fearfulnes, saying that they dare not reade holy Scripture, least through their ignorannce, they should fall into any errour.

Mayne excuses dissuading from the knowledge of Gods word.

The firste.

The second. Other pretend that the diffi[illegible]e to vnderstand it, & the hardnesse therof is so[illegible]hat it is meete to be read only of clarkes & learned men. As touching the firste: Ignorance of gods word, is the cause of al errour, as Christe him selfe affirmed to the Saducees, saying that they erred, because they knew not the scripture. How should they then eschew errour, that will be still ignorannt? And how should they come out of ignorance, that wil not read nor heare that thing which should geue them knowlege? He that now hath moste knowledge, was at the first ignorannt, yet he forbare not to reade, for feare he shoulde fal into errour: but he diligently read, least he should remayne in ignorannce, & through ignorance in errour. And if you wil not know ỹ trueth of God (a thing most necessary for you) least you fal into errour, by ỹ same reason you may then lye still, & neuer goe, least (if you goe) you fal in the myre: nor eate any good meat, least you take a surfeit, nor sowe your corne, nor labour in your occupation, nor bie your marchaundise, for feare you lose your

Mat. 22.

seede,

seede, your labour, your stocke, & so by that reason, it shoulde be best for you to liue idelly, and neuer to take in hande to doo any maner of good thing, lest peraduenture some euyl thing may chaunce thereof. And if you be afrayde to fall into errour, by readyng of holy scripture: I shall shewe you how you may reade it without daunger of errour. Reade it humbly with a meeke & a lowly harte, to thintent you may glorifie God, and not your selfe, with the knowledge of it: & read it not without dayly prayeng to God, that he woulde direct your readyng to good effect: and take vppon you to expounde it no further, then you can playnely vnderstande it. For (as S. Augustine sayth) the knowledge of holye scripture, is a great, large, and a high place, but the doze is very low: so that the high & arrogant man can not runne in, but he must stoope lowe, & humble him selfe, that shal enter into it. Presumption & arrogancie is the mother of al errour: and humilitie nedeth to feare no errour. For humilitie wil onely seareh to knowe the trueth, it wil searche, & wyl bring togeather one place with another: & where it can not find out the meaning, it wyl pray, it wil aske of other that knowe, and wil not presumpteously and rashly define any thing which it knoweth not. Therfore the humble man may search any trueth boldely in the scripture, without any daunger of errour. And if he be ignoraunt, he ought the more to read and to searche holy scripture, to bring hym out of ignoraunce. I say not nay, but a man may prosper with only hearing, but he may muche more prosper both with hearyng & readyng. This

How most commodiously and without all peryll the holy scripture is to be read.

haue

haue I sayde, as touchyng the feare to reade, thorough ignorauncе of the person. And concernyng the hardenesse of scripture, he that is so weake that he is not able to broke strong meate: yet he may sucke the sweete and tender milke, and deferre the rest vntyl he ware stronger, and come to more knowledge. For God receaueth the learned and vnlearned, and casteth away none, but is indifferent vnto all. And the Scripture is full, aswel of lowe valleys, playne wayes, and easy for euery man to vse, and to walke in: as also of high hilles and mountaynes, whiche fewe menne can climbe vnto. And who so euer geueth his mynde to holye Scriptures, with diligent studie and burnyng desyre, it can not be (sayth S. Iohn Chrisostome) that he shoulde be leaft without helpe. For eyther God almyghty wyl sende him some godly Doctor to teache him, as he dyd to instructe Eunuchus, a noble man of Æthiope, and treasurer vnto queene Candace, who hauing a greate affection to reade the Scripture (although he vnderstoode it not) yet for the desyre that he had vnto Gods worde, God sent his Apostle Philip to declare vnto him the true sence of the Scripture that he reade: or els if we lacke a learned man to instructe and teache vs, yet God him selfe from aboue wyll geue light vnto our myndes, and teach vs those thinges whiche are necessarye for vs, and wherein we be ignorauntе. And in another place, Chrisostome sayth, that mans humaine and worldly wisdome or science, needeth not to the vnderstandyng of Scripture, but the reuelation of the holy Ghoste, who

Scripture in some places is easy, and in some places hard to be vnderstand.

God teacheth no man vntaught, that hath a good wil to knowe his worde.

Howe the knowledge of Scripture maye be attayned vnto.

who inſpireth the true meanyng vnto them, that with humilitie and diligence doo ſearch therefore. He that aſketh, ſhal haue, and he that ſeeketh, ſhal fynde, and he that knocketh, ſhall haue the dooꝛe open. If we reade once, twiſe, oꝛ thryſe, and vnderſtande not, let vs not ceaſſe ſo, but ſtyll continue readyng, prayeng, aſkyng of other, and ſo by ſtyll knockyng, (at the laſt) the dooꝛe ſhalbe opened (as S. Auguſtine ſayth.) Although manye thynges in the ſcripture be ſpoken in obſcure myſteries, yet there is nothing ſpoken vnder darke myſteries in one place, but the ſelfe ſame thing in other places is ſpoken moꝛe familiarly and playnely, to the capacitie both of learned and vnlearned. And thoſe thynges in the ſcripture that be playne to vnderſtande, and neceſſarye foꝛ ſaluation, euerye mans duetie is to learne them, to pꝛinte them in memoꝛie, and effectually to exerciſe them. And as foꝛ the darke myſteries, to be contented to be ignoꝛaunt in them, vntil ſuche time as it ſhall pleaſe God to open thoſe thynges vnto hym. In the meane ſeaſon, yf he lacke eyther aptneſſe oꝛ opoꝛtunitie, God wyll not impute it vnto his follie: but yet it behoueth not, that ſuch as be apt, ſhould ſet aſyde readyng, becauſe ſome other be vnapte to reade: neuertheleſſe, foꝛ the hardneſſe of ſuche places, the readyng of the whole ought not to be ſet apaꝛte. And breefely to conclude (as Sainte Auguſtine ſayth) by the ſcripture, all menne be amended, weake men be ſtrengthned, and ſtrong menne be comfoꝛted. So that ſurely none be enimies to the readyng of Gods woꝛd, but ſuche as eyther be

Math. 7

A good rule foꝛ the vnderſtanding of ſcripture.

No man is excepted from the knowledge of Gods wyll.

what perſons would haue ignoꝛaunce to continue.

ſo ignorant, that they know not how holeſome a thyng it is: or elſe be ſo ſicke, that they hate the moſte comfortable medicine, that ſhoulde heale them: or ſo vngodly, that they woulde wiſhe the people ſtill to continue in blyndeneſſe and ignorance of God.

The holye ſcripture is one of gods cheſe benefites.

Thus we haue breefly touched ſome part of the commodities of Gods holy woorde, whiche is one of Gods cheefe and principal benefites, geuen and declared to mankynd here in earth. Let vs thanke God hartily, for this his greate and ſpeciall gyfte, beneficiall fauour, and fatherly prouidence. Let vs be glad to reuiue this precious gifte of our heauenly father. Let vs heare, reade, and knowe theſe holy rules, iniunctions, and ſtatutes of our Chriſtian religion, and vppon that, we haue made profeſſion to God at our baptiſme. Let vs with feare and reuerence, lay vp in the cheſt of our hartes, theſe neceſſary and fruitefull leſſons. Let vs night and day muſe, and haue meditation and contemplation in them. Let vs ruminate, and (as it were) chewe the cudde, that we may haue the ſweete iewſe, ſpiritual effect, mary, hony, hyrnel, taſt, comforte, and conſolation of them. Let vs ſtaye, quyet, and certifie our conſiences, with the moſte infallible certaintie, trueth, and perpetuall aſſurance of them. Let vs pray to God (the only authour of theſe heauenlye ſtudies) that we maye ſpeake, thinke, beleue, liue, and depart hence, according to the wholeſome doctrine and verities of them. And by that meanes in this worlde we ſhal haue Gods defence, fauour, and grace, with the vnſpeakeable

The ryght reading, vſe, and fruiteful ſtudyng in holy ſcripture. Pſal. 50

ſolace

solace of peace, and quyetnesse of conscience: and after this miserable lyfe, we shall enioy the endlesse blisse and glory of heauen: whiche he graunte vs all, that dyed for vs all, Jesus Christ: to whom with the father and the holy ghost, be all honour and glory, both nowe and euerlastingly. Amen.

A Sermon of the misery of al mankind, and of his condemnation to death euerlastyng, by his owne sinne.

THe holy ghoste, in wrytyng the holy scripture, is in nothyng more diligent, then to pull downe mans vayne glory and pryde, whych of all vices is moste vniuersally graffed in all mankynde, euen from the fyrst infection of our fyrst father Adam. And therefore we reade in many places of scripture, manye notable lessons agaynste this olde rooted vice, to teache vs the most commendable vertue of humilitie, howe to knowe our selues, and to remember what we be of our selues. In the boke of Genesis, Almyghtie God geueth vs all a title and name in our great Graundfather Adam, whiche ought to warne vs all to consyder what we be, whereof we be, from whence we came, & whither we shal, saying thus, In the sweate of thy face shalt thou eate thy bread, tyll thou be turned agayne into the grounde, for out of it wast thou taken, in as much Gene. 3.

as thou art dust, into dust shalt thou be turned agayne. Here (as it were in a glasse) we may learne to knowe our selues to be but grounde, earth, and ashes, and that to earth and ashes we shal returne.

Also, the holy Patriarche Abraham, did well remember this name and title, dust, earth, and ashes, appoynted and assigned by God to all mankynde: and therefore he calleth him selfe by that name, when he maketh his earnest prayer for Sodome & Gomorre. And we reade that Judith, Hester, Job, Ieremie, with other holy men and women in the olde Testament, did vse sackcloth, and to cast dust and ashes vppon their heades, when they bewayled their synfull liuing. They called and cryed to God for helpe and mercy, with such a ceremonie of sackcloth, dust, and ashes, that thereby they myght declare to the whole worlde, what an humble and lowly estimation they had of them selues, and how well they remembred their name and title aforesayde, their vyle corrupt frayle nature, dust, earth, and ashes. The booke of wisdome also wyllyng to pull downe our proude stomaches, moueth vs diligently to remember our mortall and earthly generation, whiche we haue all of hym that was fyrste made: and that al men, as wel kinges as subiectes, come into this worlde, and goe out of the same in lyke sort: that is, as of our selues full miserable, as we may daily see. And almyghty God cõmaunded his prophet Esai, to make a proclamation, and crye to the whole worlde: and Esai asking, what shal I crye? The Lorde answeared, Crye, that all flesshe is grasse, and that al the glory thereof, is but as the

Iudi. 4. and 9. Iob. 13. Ie. 6. & 25.

Sapi. 7.

Esai. 40.

floure

floure of the field, when the grasse is wythered, the floure falleth away, when the wynde of the Lorde bloweth vppon it. The people surely is grasse, the whiche dryeth vp, and the floure fadeth awaye. And the holy prophete Job, hauyng in hym selfe great experience of the miserable and sinful estate of man, dooth open the same to the worlde in these wordes. Man (sayth he) that is borne of a woman, Iob. 14
lyuing but a short time, is full of manyfolde miseries, he springeth vp lyke a floure, and fadeth agayne, vanishing away as it were a shadowe, and neuer continueth in one state. And dooest thou iudge it meete (O Lord,) to open thyne eyes vpon suche a one, and to bryng hym to iudgemente with thee? Who canne make him cleane, that is conceaued of an vncleane seede: and all men of theyr euylnesse, & natural pronenesse, be so vniuersally geuen to sinne, that (as the scripture sayth) God repented that euer he made man. And by sinne his indignatiō was so much prouoked agaynst the world, that Gen. 5. 6.
he drowned al the world with Noes fludde (except Noe him selfe, and his litle housholde.) It is not without great cause, that the scripture of God doth so many times call all men here in this worlde, by this word, earth, O thou earth, earth, earth, sayth Ieremie, heare the word of ỹ Lord. This our right Ie[illegible],14.
name, calling & title, earth, earth, earth, pronounced by the prophete, sheweth what we be in deede, by what so euer other title, title, or dignitie, menne doo cal vs. Thus he playnely named vs, who knoweth best, both what we be, and what we ought of ryght to be called. And thus he setteth vs forth,

speakyng by his faythfull Apostle saint Paule, All men, Jewes and Gentiles, are vnder synne, there is none ryghteous, no not one; there is none that vnderstandeth, there is none that seketh after god, they are all gonne out of the way, they are all vnprofitable, there is none that dooth good, no not one: their throte is an open sepulchre, with their tongues they haue vsed crafte and deceite, the poyson of serpentes is vnder their lippes, their mouth is full of cursyng and bytternesse, their feete are swyft to shead blood: destruction and wretchednes are in their wayes, and the way of peace haue they not knowen, there is no feare of God before their eyes. And in an other place, saint Paul wryteth thus, God hath wrapped all nations in vnbeleefe, that he might haue mercy on al. The scripture shutteth vp all vnder sinne, that the promise by the fayth of Jesu Christe, shoulde be geuen vnto them that beleeue. Saint Paule in manye places painteth vs out in our colours, calling vs the children of the wrath of God whē we be borne: saying also that we can not thynke a good thought of our selues, muche lesse can we say well, or doo well of our selues. And the wyse man sayth in the booke of prouerbes, The iust man falleth seuē tymes a day. The most tryed and approoued man Job feared all his workes. Saint John Baptist beyng sanctified in his mothers wombe, and praysed before he was borne, beyng called an angell, and greate before the Lorde, fylled euen from his byrth with the holy ghoste, the preparer of the waye of our Sauiour Christe, and commended of our Sauiour Christe,

Rom. 11.
Gala. 3.
Ephes. 2.

Pro. 24.
Luke. 1.

to be more then a prophete, and the greatest that euer was borne of a woman, yet he plainly graunteth that he had neede to be washed of Christe, he worthyly extolleth and glorifieth his Lorde and Maister Christ, and humbleth him selfe as vnworthy to vnbuckle his shooes, and geueth all honour and glory to God. So dooth saint Paul both oft & euidently confesse him selfe, what he was of hym selfe, euer geuyng (as a most faythfull seruaunt) al prayse to his Maister and Sauiour. So dooth blessed saint John the Euangelist, in the name of hym selfe, and of all other holy men (be they neuer so iust) make this open confession, If we say we haue no sinne, we deceaue our selues, & the trueth is not in vs: If we knowledge our sinnes, God is faythful and iust to forgeue vs our sinnes, and to cleanse vs from all vnrighteousnesse: If we say, we haue not sinned, we make hym a lyar, and his worde is not in vs. Wherefore, the wyse man in the booke called Ecclesiastes, maketh this true and generall confession: There is not one iust man vpon the earth that dooth good, and sinneth not. And saint Dauid is ashamed of his sinne, but not to confesse his sinne. How oft, how earnestly and lamentably dooth he desyre Gods great mercy for his great offences, and that God shoulde not enter into iudgement with him: And agayne, how well weigheth this holy man his sinnes, when he confesseth that they be so many in number, and so hidde, and hard to vnderstande, that it is in manner vnpossible to knowe, vtter, or number them: Wherfore, he hauing a true, earnest, and deepe contemplation and

Mat. 3.

n. i. and. 2

Eccle. 7.

Psalm. 51.

Psalm. 113

Psalm. 19.

consyderation of his synnes, and yet not commyng to the bottome of them, he maketh supplication to God, to forgeue hym his priuie secret hidde sinnes: to the knowledge of the whiche he can not atteyne vnto. He weygheth ryghtly his sinnes from the original roote, and spring head, perceauing inclinations, prouocations, stirringes, stynginges, buddes, braunches, stegges, infections, tastes, feelinges, and sentes of them to continue in hym styll. Wherefore he sayth, Marke, and beholde, I was conceaued in sinnes: He sayth not sinne, but in the plurall number, sinnes, forasmuche as out of one (as fountayne) springeth all the rest. Our Sauiour Christe sayth, There is none good, but God, and that we can doo nothyng that is good without hym, nor no man can come to the father but by hym: He commaundeth vs all to say, that we be vnprofitable seruauntes, when we haue done all that we can doo. He preferreth the pentent Publicane, before the proude, holy, and glorious Pharisee. He calleth him selfe a phisition, but not to them that be whole, but to them that be sicke, and haue neede of his salue for theyr sore. He teacheth vs in our prayers, to reknowledge our selues sinners, and to aske ryghteousnesse and deliueraunce from all euyls, at our heauenly fathers hande. He declareth that the sinnes of our owne hartes, doo defile our owne selues. He teacheth that an euyl worde or thought deserueth condemnation, affyrming that we shall geue an accompte for euery idle word. He sayth, He came not to saue, but the sheepe that were vtterly lost, and caste a-

Psal.51.

Mark.10
Luk.18.
Iohn.15
Luke.17.

Luke.18
Math.9

Math.12

Mat.10

way

way. Therefore se we of the proude, iust, learned, wyse, perfect, and holy Pharisees, were saued by him, because they iustified them selues by their counterfayte holynesse before men. Wherefore (good people) let vs beware of such hypocrisie, vayneglory, and iustifying of our selues.

The seconde part of the sermon of the misery of man.

FOrasmuche as the true knowledge of our selues, is very necessarie to comme to the ryght knowledge of GOD, ye haue hearde in the laste readyng, howe humblye all godlye menne alwayes haue thought of them selues, and so to thynke and iudge of them selues, are taught of God their Creatour, by his holy word. For of our selues we be Crabtrees, that can bryng foorth no apples. We be of our selues of suche earth, as can bryng foorth but weedes, nettles, brambles, bryers, cockle, and darnel. Our fruites be declared in the fifth Chapter to the Galathians. We haue neyther fayth, charitie, hope, patience, chastitie, nor anye thing els that good is, but of GOD, and therefore these vertues be called there, the fruites of the holy ghoste, and not the fruites of man. Let vs therefore acknowe- ledge our selues before God (as we be in deede) miserable and wretched sinners. And let vs earnestly repent, and humble our selues hartylye, Galat. 5

and crye to God for mercy. Let vs all confesse with mouth and harte, that we be full of imperfections. Let vs knowe our owne workes, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our owne conceiptes, nor chalenge any parte of iustification by our merites or workes. For truely there be imperfections in our best workes: we doo not loue GOD so much as we are bounde to doo, with all our hart, minde, and power: we doo not feare God so muche as we ought to doo: we doo not praye to God but with great and many imperfections: we geue, forgeue, beleeue, liue, & hope vnperfectly: we speake, thinke, and doo vnperfectly: we fight against the deuill, the world, and the fleash vnperfectly. Let vs therefore not be ashamed to confesse playnely our state of imperfection: yea, let vs not be ashamed to confesse imperfection, euē in al our owne best workes. Let none of vs be ashamed to say with holye saint Peter, I am a sinfull man. Let vs say with the holy prophet Dauid, we haue sinned with our fathers, we haue done amisse and dealt wickedly. Let vs all make open confession with the prodigal sonne to our father, & say with him, we haue sinned agaynst heauen, and before thee (O father) we are not worthy to be called thy sonnes. Let vs all say with holy Baruch, O Lorde our God, to vs is worthyly ascribed shame and confusion, and to thee righteousnes: we haue sinned, we haue done wickedly, we haue behaued our selues vngodly in all thy righteousnesse. Let vs al say with the holy prophet Daniel, O Lord, righteousnes belongeth

Luke.5

Psalm.106

Luke 25.

Baruch.2

Daniel.9

to

to thee, vnto vs belongeth confusion. We haue sinned, we haue ben naughty, we haue offended, we haue fledde from thee, we haue gone backe from al thy preceptes and iudgements. So we learne of al good men in holy scriptures, to humble our selues, and to exalt, extol, prayse, magnifie, & glorifie god.

Thus we haue heard howe euyll we be of our selues: howe, of our selues, and by our selues, we haue no goodnes, helpe, nor saluation: but contrary wyse, sinne, damnation, and death euerlastyng: whiche if we deepely weigh and consyder, we shall the better vnderstand the great mercy of God, and howe our saluation commeth only by Christe. For in our selues (as of our selues) we fynde nothing, whereby we may be deliuered from this miserable captiuitie, into the whiche we were cast, through the enuye of the deuyll, by breakyng of Gods commaundement, in our first parent Adam. We are al become vncleane, but we all are not able to cleanse our selues, nor to make one another of vs cleane. We are by nature the chyldren of Gods wrath, but we are not able to make our selues the chyldren and inheritours of Gods glory. We are sheepe that runne astray, but we can not of our owne power come agayne to the sheepefolde, so great is our imperfection and weakenesse. In our selues therefore maye not we glory, whiche (of our selues) are nothing but sinfull: Neyther may we reioyce in anye workes that we doo, which al be so vnperfect and vnpure, that they are not able to stand before the righteous iudgement seat of God, as the holy prophet Dauid saith, Enter not into iudgemẽt with thy

1. Cor. 3

Psal. 50

Ephe. 2

1. Pet. 2.

Psa. 142

thy seruaunt (O Lord) for no man that liueth shal be founde righteous in thy syght. To God therfore
2 Cor. 1. must we flee, or els shal we neuer fynde peace, rest, and quyetnes of conscience in our hartes: for he is the father of mercyes, and God of all consolation.
Psal. 130 He is the Lord, with whom is plenteous redemption: He is the God whiche of his owne mercy sauyeth vs, and setteth out his charitie and exceeding loue towardes vs, in that of his owne voluntarye goodnes, when we were perished, he saued vs, and prouided an euerlastyng kyngdome for vs. And all these heauenly treasures are geuen vs, not for our owne deserts, merites, or good dedes (which of our selues we haue none) but of his mere mercy freely. And for whose sake? Truely for Iesus Christes sake, that pure and vndefiled lambe of God. He is that dearely beloued sonne, for whose sake God is fully pacified, satisfied, and set at one with man.
Iohn. 1. He is the lambe of God whiche taketh awaye the
1. Pet. 2 synnes of the worlde: of whom only it may be truely spoken, that he did all thynges well, and in his
Iohn. 1. mouth was found no craft nor subtiltie. None but he alone may say, The prince of the worlde came, and in me he hath nothyng. And he alone may also say, Which of you shall reproue me of any fault?
Iohn. 8. He is the high and euerlasting priest whiche hath
Hebr. 8 offered him selfe once for all vpon the aulter of the crosse, and with that one oblation, hath made perfect for euermore them that are sanctified. He is
1. Iohn. 2 the alone mediatour betweene God & man, which payde our raunsome to GOD with his owne blood, and with that hath he cleansed vs all from synne.

synne. He is the Propitiation whiche healeth all our diseases. He is that Sauiour whiche saueth his people from all theyr sinnes: To be short, he is that flowyng and most plenteous fountayne, of whose fulnesse all we haue receaued. For in hym alone are all the treasures of the wysedome and knowledge of God hidden. And in hym and by hym, haue we from God the father all good thinges perteynyng eyther to the body or to the soule. O how muche are we bounde to this our heauenly father for his great mercies, whiche he hath so plenteously declared vnto vs in Christe Jesu our Lorde and Sauiour? what thankes worthy and sufficient can we geue to hym? Let vs all with one accorde burst out with ioyfull voyces, euer praysyng and magnifyng this Lorde of mercy, for his tender kyndenesse shewed vnto vs in his dearely beloued sonne Jesus Christe our Lorde. Mat. 1.

Hytherto haue we heard what we are of our selues: verely synful, wretched, and damnable. Agayne, we haue heard howe that of our selues and by our selues, we are not able eyther to thynke a good thought, or woorke a good deede, so that we can fynde in our selues no hope of saluation, but rather what so euer maketh vnto our destruction. Agayne, we haue heard the tender kyndnesse and great mercy of God the father towardes vs, and howe beneficiall he is to vs for Christes sake, without our merites or desertes, euen of his owne mere mercy and tender goodnesse. Nowe, howe these exceedyng great mercyes of God, set abroade in Christe Jesu for vs, be obteyned: and howe we

be

be delyuered from the captiuitie of synne, death, and hell, it shall more at large (with Gods helpe) be declared in the next Sermon. In the meane season, yea and at al times, let vs learne to know our selues, our frayltie and weakenesse, without any crakking or boasting of our owne good deedes and merites. Let vs also knowledge the exceeding mercy of God towardes vs, and confesse, that as of our selues commeth all euyll and dampnation: so lykewyse of hym commeth all goodnesse and saluation, as God him selfe sayth by the prophete Ozee: O Israel, thy destruction commeth of thy selfe, but in me onely is thy helpe and comfort. If we thus humbly submit our selues in the syght of God, we may be sure that in the time of his visitation, he wyl lift vs vp vnto the kyngdome of his dearly beloued sonne Christ Jesu our Lorde: To whom, with the father, and the holy ghost, be all honour and glorye for euer. Amen.

Ozee.13.

A Sermon of the saluation of mankind, by only Christ our Saviour, from sinne and death euerlastyng.

BEcause all men be sinners and offenders against God, & breakers of his lawe and commaundementes, therefore can no man by his owne actes, workes, & dedes, (seeme they neuer so good) be iustified, & made righteous before God: but euery man of necessitie is constrayned to seeke for an other ryghteousnesse or iustification, to be receaued at Gods owne handes, that is to say, the forgeuenesse of his sinnes and trespasses, in suche thynges as he hath offended. And this iustification or ryghteousnesse, whiche we so receaue of Gods mercy and Christes merites, embraced by fayth, is taken, accepted, and allowed of God, for our perfect and full iustification. For the more full vnderstandyng hereof, it is our partes and duetie euer to remember the great mercy of God, howe that (all the worlde beyng wrapped in sinne by breakyng of the lawe) God sent his onely sonne our Sauiour Christe into this worlde, to fulfill the lawe for vs, and by sheaddyng of his moste precious blood to make a sacrifice and satisfaction, or (as it may be called) amendes to his father for our sinnes, to assuage his wrath and indignation conceaued agaynst vs for the same. In so much that infants beyng baptized, and dyeng in their infancie, are by that sacrifice washed from their sinnes, brought to fauour, and made his children, and inheritours of his kyng-

The efficacie of Christes Passion and obiation.

offeryng of his body, and sheaddyng of his blood, with fulfyllyng of the lawe perfectly and throughly, and vpon our parte true and lyuely fayth in the merites of Jesu Christe, which yet is not ours, but by Gods worckyng in vs: So that in our iustification, is not onely Gods mercy and grace, but also his iustice, whiche the Apostle calleth the iustice of God, and it consysteth in payyng our raunsome, and fulfillyng of the lawe, and so the grace of God dooth not shut out the iustice of God in our iustification, but onely shutteth out the iustice of man: that is to say, the iustice of our workes, as to be merites of deseruyng our iustification. And therefore saint Paule declareth here nothyng vpon the behalfe of man, concernyng his iustification, but only a true and lyuely fayth, whiche neuertheleſſe is the gift of God, and not mans only worke without God. And yet that fayth dooth not shut out repentaunce, hope, loue, dread, and the feare of God, to be ioyned with fayth in euery man that is iustified, but it shutteth them out from the office of iustifyyng. So that although they be all present togeather in hym that is iustified, yet they iustifie not altogeather: Nor the fayth also dooth not shut out the iustice of our good workes, necessarily to be donne afterwards of duetie towardes God, (for we are most bounden to serue God, in dooing good deedes, commaunded by hym in his holy scripture, al the dayes of our lyfe:) But it excludeth them, so that we maye not doo them to this intent, to be made good by dooyng of them. For all the good workes that we can doo, be vnperfect, and therefore not

How we it is to be vnderstand that fayth iustifieth without workes.

not able to deserue our iustification: but our iustification doth come freely by the mere mercy of god, and of so great and free mercy, that whereas al the world was not able of theyr selues to pay any part towardes theyr raunsome, it pleased our heauenly father of his infinite mercye, without any our desert or deseruyng, to prepare for vs the moste precious iewels of Christes body & blood, whereby our raunsome might be fully payde, the lawe fulfilled, and his iustice fully satisfied. So that Christe is now the ryghteousnesse of all them that truely doo beleeue in him. He for them payd theyr raunsome by his death. He for them fulfylled the lawe in his lyfe. So that nowe in hym, and by him, euery true Christian man may be called a fulfiller of the law, forasmuche as that whiche theyr imperfitie lacketh, Christes Iustice hath supplyed.

The seconde parte of the sermon of saluation.

YE haue hearde of whom all menne ought to seeke theyr iustification and ryghteousnesse, and howe also this ryghteousnesse commeth vnto menne by Christes death and merites: ye hearde also howe that three thinges are requyred to the obteyning of our righteousnesse: That is, Gods mercy, Christes iustice, and a true and a lyuely fayth, out of the whiche fayth, spryngeth good woorkes. Also before was declared at large, that no man can be iustified by

his owne good workes, that no man fulfilleth the lawe, accordyng to the full request of the lawe.

Gala.2 And Saint Paule in his Epistle to the Galathians prooueth the same, saying thus: If there had ben any lawe geuen whiche coulde haue iustified, verily, ryghteousnesse shoulde haue benne by the lawe. And agayne he sayth, If ryghteousnesse be by the lawe, then Christe dyed in vayne. And agayne he sayth, You that are iustified by the lawe, are fallen away from grace. And furthermore he

Eph.2 wryteth to the Ephesians on this wyse, By grace are ye saued through fayth, and that not of your selues, for it is the gyfte of God, and not of workes, lest anye man shoulde glory. And to be shorte, the summe of all Paules disputation is this: that yf iustice comme of woorkes, then it commeth not of grace: and if it comme of grace, then it commeth not of woorkes. And to this ende tendeth all the Prophetes, as Saint Peter sayth in the tenth of the actes, Of Christ al the Prophetes (sayth Saint

Act.10 Peter) do witnesse, that through his name, all they that beleeue in him, shall receaue the remission of sinnes. And after this wyse to be iustified onely by this true and lyuely fayth in Christe, speaketh all the olde and auncient aucthours, both Grekes and Latines. Of whom I wyl specally rehearse three: Hillary, Basil, and Ambrose. Saint Hillary saith these wordes plainely in the .ix. Canon vpon Matthewe, Fayth only iustifieth. And Saint Basil a Greke aucthour, writeth thus, This is a perfect & a whole reioyceing in God, when a man aduanceth not him selfe for his owne righteousnesse, but know-

Faith only iustifieth, is the doctrine of old Doctours.

knowledge hym ſelfe to lacke true iuſtice & ryghteouſneſſe, & to be iuſtified by the only faith in Chriſt. And Paul (ſayth he) dooth glory in the contempt of his owne ryghteouſneſſe, and that he looketh for the ryghteouſneſſe of God, by fayth. Phi. 3.

These be the very woordes of Saint Baſil. And Saint Ambroſe, a Latine aucthour, ſayth theſe woordes: This is the ordinaunce of God, that they whiche beleeue in Chriſte, ſhould be ſaued without woorkes, by fayth onely, freely recauing remiſſion of theyr ſinnes. Conſyder diligently theſe woordes: Without woorkes by fayth only, freely we receaue remiſſion of our ſinnes. What canne be ſpoken more playnely, then to ſay, That freely without woorkes by fayth onely, we obteyne remiſſion of our ſynnes. These, and other lyke ſentences, that we be iuſtified by fayth onely, freely, and without woorkes, we doo reade oft tymes in the moſte beſt and auncient wryters. As beſyde Hillaryc, Baſil, and Saint Ambroſe before rehearſed: we reade the ſame in Origene, Saint Chriſoſtome, Saint Ciprian, Saint Auguſtine, Proſper, Oecumenius, Phocius, Bernardus, Anſelme, and manye other aucthours, Greke, and Latine. Neuertheleſſe, this ſentence, That we be iuſtified by fayth onely, is not ſo meant of them, that the ſayde iuſtifying fayth is alone in man, without true repentaunce, hope, charitie, dreade, and the feare of GOD, at anye tyme and ſeaſon. Nor when they ſay, That we be iuſtified freely, they meane not that we ſhoulde or myght afterwarde be ydle, and that nothyng ſhoulde be requyred on

Faith alone, how it is to be vnderſtād

our partes afterwarde: Neyther they meane not so to be iustified without our good workes, that we shoulde doo no good workes at all, lyke as shalbe more expressed at large hereafter. But this saying, that we be iustified by fayth onely, freely, and without workes: is spoken for to take away clearely all merite of our workes, as beyng vnable to deserue our iustification at Gods handes, and thereby moste playnely to expresse the weakenesse of man, and the goodnesse of God: the greate infirmitie of our selues, and the myght and power of God: the imperfectnesse of our owne workes, and the moste aboundaunt grace of our Sauiour Christe, and therefore wholly to ascribe the merite and deseruyng of our iustification, vnto Christe only, and his most pretious bloodsheadding. This fayth the holye Scripture teacheth: this is the strong rocke and fundation of Christian religion: this doctrine all olde and auncient aucthours of Christes Churche do approue: this doctrine aduaunceth & setteth foorth the true glory of Christ, and beateth downe the vayneglory of man: this, whosoeuer denyeth, is not to be counted for a christian man, nor for a setter foorth of Christes glory: but for an aduersary to Christ and his Gospel, & for a setter foorth of mens vayne glory. And although this doctrine be neuer so true (as it is most true in deede) that we be iustified freely without all merite of our owne good woorkes (as saint Paule dooth expresse it) and freely by this lyuely and perfect fayth in Christ only (as the ancient aucthours vse to speake it) yet this true doctrine must be also truely

The profite of the doctrine of fayth onely iustifieth.

What they be that impugne the doctrine of fayth onely iustifieth.

truely vnderſtande and moſt playnely declared, leſt carnall men ſhould take vniuſtly occaſion therby, to lyue carnally after the appetite and wyll of the worlde, the fleſhe, and the deuyll. And becauſe no man ſhoulde erre by miſtakyng of this doctrine, I ſhall playnely and ſhortly ſo declare the ryght vnderſtandyng of the ſame, that no man ſhall iuſtlye thynke that he maye thereby take any occaſion of carnall libertie, to folowe the deſyres of the fleſhe, or that thereby any kynde of ſinne ſhalbe committed, or any vngodly lyuing the more vſed.

A declaration of this doctrine of fayth without workes iuſtifieth.

Fyrſt, you ſhall vnderſtand, that in our iuſtification by Chriſte, it is not all one thyng, the office of God vnto man, and the office of man vnto GOD. Iuſtification is not the office of man, but of God, for man can not make hym ſelfe righteous by his owne workes, neyther in part, nor in the whole, for that were the greateſt arrogancy and preſumption of man, that antechriſte coulde ſet vp agaynſt God to affirme, that a man might by his owne workes, take awaye and purge his owne ſinnes, and ſo iuſtifie hym ſelfe. But in iuſtification is the office of God onely, and is not a thyng whiche we render vnto hym, but whiche we receaue of hym: not whiche we geue to hym, but which we take of hym, by his free mercy, and by the onely merites of his moſt dearly beloued ſonne, our only redeemer, ſauiour, and iuſtifier Jeſus Chriſte, ſo that the true vnderſtandyng of this doctine: We be iuſtified freely by fayth without workes, or that, we be iuſtified by fayth in Chriſt onely: is not that this our owne acte, to beleeue in Chriſt, or this our fayth in

Iuſtification is the office of God onely.

Christe whiche is within vs, dooth iustifie vs, and deserue our iustification vnto vs (for that were to counte our selues to be iustified by some acte or vertue that is within our selues) but the true vnderstanding and meaning therof, is, that although we heare Gods woorde, and beleeue it, although we haue fayth, hope, charitie, repentaunce, dread, and feare of God within vs, and doo neuer so many good workes thereunto: yet we must renounce the merite of all our sayde vertues, of fayth, hope, charitie, and all our other vertues and good dedes, whiche we eyther haue done, shall doo, or can doo, as thinges that be farre to weake, and insufficient, and vnperfect, to deserue remission of our sinnes, and our iustification, and therefore we must truste only in Gods mercy, and that sacrifice whiche our high priest and sauiour Christe Iesus the sonne of God once offered for vs vpon the crosse, to obteine thereby Gods grace, and remission, as well of our originall sinne in baptisme, as of all actuall sinne committed by vs after our baptisme, yf we truely repent, and turne vnfaignedly to him agayne. So that as S. Iohn Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgeuyng of sinne, he did put the people from hym, & appoynted them vnto Christ, saying thus vnto them, Beholde, yonder is the lambe of God, which taketh away the sinnes of the worlde: euen so, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it selfe, and remitteth or appoynteth vs vnto Christe, for to haue only by him remission of our sinnes, or iustification.

Iohn. 1.

So

So that our fayth in Christ (as it were) sayth vnto vs thus, It is not I that take away your sinnes, but it is Christe only, and to him onely I send you for that purpose, forsakyng therein all your good vertues, woordes, thoughtes, and workes, and only puttyng your trust in Christe.

The third part of the sermon of saluation.

IT hath ben manifestly declared vnto you, that no man can fulfyll the lawe of God, and therefore by the lawe all men are condemned: wherupon it followeth necessarily, that some other thing should be required for our saluation then the lawe: and that is a true and a liuely fayth in Christe, bryngyng foorth good woorkes, and a life accordyng to Gods commaundementes. And also you heard the auncient auctiours myndes of this saying, Fayth in Christe onely iustifieth man, so playnely declared, that you see, that the very true meanyng of this proposition or saying, We be iustified by fayth in Christe onely, (accordyng to the meanyng of the olde auncient auctiours) is this: We put our fayth in Christe, that we be iustified by him onely, that we be iustified by Gods free mercy, & the merites of our sauiour Christe onely, and by no vertue or good woorke of our owne, that is in vs, or that we can be able to haue or to do, for to deserue the same:

Christe whiche is within vs, doeth iustifie vs, and deserue our iustification vnto vs (for that were to counte our selues to be iustified by somme acte or vertue that is withyn our selues) but the true vnderstanding and meaning therof, is, that although we heare Gods woorde, and beleeue it, although we haue fayth, hope, charitie, repentaunce, dread, and feare of God within vs, and doo neuer so many good woorkes thereunto: yet we must renounce the merite of all our sayde vertues, of fayth, hope, charitie, and all our other vertues and good dedes, whiche we eyther haue done, shall doo, or can doo, as thyngs that be farre to weake, and insufficient, and vnperfect, to deserue remission of our sinnes, and our iustification, and therefore we must truste only in Gods mercy. and that sacrifice whiche our high preest and sauiour Christe Iesus the sonne of God once offered for vs vpon the crosse, to obteine thereby Gods grace, and remission, as well of our originall sinne in baptisme, as of all actuall sinne committed by vs after our baptisme, yf we truely repent, and turne vnfaignedly to him agayne. So that as S. Iohn Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgeuyng of sinne, he did put the people from hym, & appoynted them vnto Christ, saying thus vnto them, Beholde, yonder is the lambe of God, which taketh away the sinnes of the worlde: euen so, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it selfe, and remitteth or appoynteth vs vnto Christe, for to haue only by him remission of our sinnes, or iustification.

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Christ him selfe onely beyng the cause meritorious thereof.

Here you perceaue many woordes to be vsed to auoyde contention in woordes with them that delight to braule about woordes, and also to shewe the true meanyng, to auoyd cuyl tahyng, and misvnderstandyng: and yet peraduenture all wyll not serue with them that be contentious: but contenders wyll euer forge matters of contention, euen when they haue none occasion thereto. Notwithstandyng, suche be the lesse to be passed vppon, so that the reast maye profite, whiche wyl be more desyrous to know the trueth, then (when it is plaine yenough) to contend about it, and with contencious and captious cauilation, to obscure and darken it. Trueth it is, that our owne woorkes do not iustifie vs, to speake properly of our iustification, (that is to say) our woorkes doo not merite or deserue remission of our sinnes, and make vs of vniust, iust before God: but God of his mere mercy, through the onely merceyes and deseruinges of his sonne Iesus Christe, dooth iustifie vs. Neuertheless, because faith dooth directly lend vs to Christe for remission of our sinnes, and that by fayth geuen vs of God, we embrace the promise of Gods mercy, and of the remission of our sinnes, (whiche thyng none other of our vertues or woorkes properly dooth) therefore Scripture vseth to say, that fayth without woorkes dooth iustifie. And for as muche, that it is all one sentence in effecte, to say fayth without woorkes, and onely fayth dooth iustifie vs, therefore the olde auncient fathers of the

Church from tyme to tyme, haue vttered our iustification with this speach, Only faith iustifieth vs: meanyng none other thyng then Saint Paule meant, when he sayde, Fayth without woorkes iustifieth vs. And because all this is brought to passe through the onely merites and deseruynges of our Sauiour Christe, and not through our merites, or through the merite of any vertue that we haue within vs, or of any woorke that commeth from vs: Therfore in that respect of merite and deseruing, we forsake (as it were) altogeather againe fayth, workes, and all other vertues. For our owne imperfection is so great, through the corruption of original sinne, that al is imperfect that is within vs: fayth, charitie, hope, dread, thoughtes, woordes, and workes, and therefore not apt to merite & deserue any part of our iustificatiō for vs. And this fourme of speaking vse we, in the humbling of our selues to God, and to geue all the glory to our Sauiour Christe, whiche is best worthy to haue it.

Here you haue hearde the office of God in our iustification, and how we receaue it of h[illegible] freely, by his mercy, without our desertes, thro[illegible] true and lyuely fayth. Nowe you shall heare the office and duety of a Christian man vnto God, what we ought on our part to render vnto God agayne, for his great mercy and goodnesse. Our office is, not to passe the time of this present lyfe vnfruitefully and ydelly, after that we are baptized or iustified, not caryng howe fewe good workes we doo, to the glory of God, and profite of our neyghbours: much lesse is it our office, after that we be once made

They that preach faith only iustifieth, doo not teache carnal libertie or that we should doo no good workes.

Christes

Christes members, to lyue contrary to the same, makyng our selues members of the deuyll, walkyng after his intycementes, and after the suggestions of the worlde and the fleashe, whereby we know we that we doo serue the worlde and the deuyll, and not God. For that fayth whiche bryngeth foorth (without repentaunce) eyther euyll woorkes, or no good woorkes, is not a ryght, pure, and lyuely faith, but a dead, deuylishe, counterfaite, and faigned faith, as Saint Paule and Saint James call it. For euen the deuyls know and beleeue that Christe was borne of a virgin. that he fasted fourty dayes and fourty nightes without meate and drynke, that he wrought all kynde of myracles, declaryng him selfe very God: they beleeue also, that Christe for our sakes suffered most paynfull death, to redeeme vs from euerlastyng death, and that he rose agayne from death the thirde day: they beleeue that he assended into heauen, and that he sitteth on the right hande of the father, and at the last ende of this worlde shall come agayne and iudge both the quicke and the dead. These articles of our fayth the deuyls beleeue, and so they beleeue al thinges that be wrytten in the newe and olde Testament to be true: and yet for all this fayth, they be but deuyls, remaynyng styl in their damnable estate, lackyng the very true Christian fayth. For the right and true Christian fayth is, not only to beleeue that holy Scripture, and all the forsayde articles of our fayth are true, but also to haue a sure truste and confidence in Gods mercyfull promises, to be saued from euerlastyng damna-

The deuils haue fayth, but not the true fayth.

What is the true & iustifying fayth.

damnation by Christ: wherof doth folow a louing harte to obey his commaundementes. And this true Christian fayth, neyther any deuyll hath, nor yet any man, whiche in the outward profession of his mouth, and in his outward receauing of the sacraments, in comming to the Church, and in al other outward appearaunces, seemeth to be a Christian man, and yet in his liuing and deedes sheweth the contrary. For howe canne a man haue this true fayth, this sure truste and confidence in God, that by the merites of Christe his sinnes be forgeuen, and he reconciled to the fauour of God, and to be partaker of the kingdome of heauen by Christe, when he liueth vngodly, and denyeth Christ in his deedes? Surely no suche vngodly man can haue this fayth and truste in God. For as they knowe Christe to be the onely sauiour of the worlde: so they knowe also that wicked men shall not enioye the kyngdome of God. They knowe that God hateth vnrighteousnesse, that he wyll destroy al those that speake vntruely, that those that haue donne good workes (whiche can not be donne without a liuely fayth in Christ) shal come forth into the resurrection of lyfe, and those that haue donne euyll, shall come vnto resurrection of iudgement: very well they know also, that to them that be contentious, and to them that wyll not be obedient vnto the trueth, but wyll obey vnrighteousnesse, shall come indignation, wrath, and affliction, &c. Therfore to conclude, consydering the infinite benefites of God, shewed and geuen vnto vs, mercifully without our desertes, who hath not onely created vs of

They that continue in euyl liuing haue not true fayth.

Psal. 51.

nothyng,

nothing: and from a peece of vyle clay, of his infi-
nite goodnesse, hath exalted vs (as touchyng our
soule) vnto his owne similitude and lyknesse: but
also wheras we were condemned to hel and death
euerlastyng, hath geuen his owne naturall sonne
beyng God eternall, immortall, and equall vnto
him selfe in power and glory, to be incarnated, and
to take our mortall nature vpon him, with the in-
firmities of the same: and in the same nature to
suffer moste shamefull and paynefull death for our
offences, to the intent to iustifie vs, and to restoare
vs to lyfe euerlastyng: so makyng vs also his deare
chyldren, brethren vnto his onely sonne our saui-
our Christe, and inheritours for euer with hym
of his eternall kyngdome of heauen.

These great and mercyfull benefites of God (yf
they be wel consydered) doo neither minister vnto
vs occasion to be vyle, and to lyue without doyng
any good woorkes, neyther yet stirreth vs by any
meanes, to doo euyll thynges: but contrary wyse, if
we be not desperate persons, and our harts harder
then stones, they mooue vs to render our selues
vnto God wholly with all our wyl, hartes, might,
and power, to serue him in al good dedes, obeying
his commaundementes during our lyues, to seeke
in al thynges his glory and honour, not our sensu-
all pleasures and bayneglory, euermore dreadyng
wyllyngly to offend suche a mercyfull God, and lo-
uing redeemer, in word, thought, or deede. And the
said benefites of God deepely consydered, mooue vs
for his sake also to be euerready to geue our sel-
ues to our neyghbours, and as muche as lyeth in

vs,

vs to studie with all our indeuour, to doo good to euery man. Thse be the fruites of the true fayth, to doo good as muche as lyeth in vs to euerye man. And aboue all thynges, and in al thynges to aduaunce the glorye of God, of whom onely we haue our sanctification, iustification, saluation, and redemption. To whom be euer glory, prayse, and honour, worlde without ende. Amen.

A short declaration of the true, lyuely, and christian fayth.

THe fyrst commyng vnto God (good Christian people) is through faith, whereby (as it is declared in the laste Sermon) we be iustified before God. And lest any man should be deceaued, for lacke of right vnderstandyng thereof, it is diligentlye to be no[illegible] that fayth is taken in the Scripture two manner of wayes. There is one fayth, which in Scripture is called a dead fayth, whiche bryngeth forth no good woorkes, but is idle, barrayne, and vnfruitefull. And this fayth, by the holy Apostle Saint James, is compared to the fayth of deuils, which beleue God to be true and iust, and tremble for feare, yet they doo nothyng well, but all euyll. And suche a manner of fayth haue the wicked and naughty Christian people, whiche confesse God, (as Saint Paul sayth) in theyr mouth, but denye him in their deedes, beyng abominable, and without

Fayth.

A dead fayth.

Iames. 2

Titus. 6

out the right fayth, and to al good workes reprouea-
able. And this fayth is a perſwaſion and be-
leefe in mans harte: whereby he knoweth that
there is a GOD, and agreeth vnto all trueth of
Gods moſte holy worde, conteyned in holy Scrip-
ture. So that it conſyſteth onely in beleeuyng in
the woorde of God, that it is true. And this is not
properly called fayth: But as he that readeth Cea-
ſars Commentaries. beleeuyng the ſame to be
true, hath thereby a knowledge of Ceaſars lyfe,
and notable acts, becauſe he beleeueth the hiſtory
of Ceaſar: yet it is not properly ſayde that he be-
leeueth in Ceaſar, of whom he looketh for no helpe
nor benifite: Euen ſo, he that beleeueth that al that
is ſpoken of God in the Bible is true, and yet ly-
ueth ſo vngodly, that he can not looke to enioy the
promiſes and benifites of God: although it maye
be ſayde that ſuche a man hath a fayth and beleefe
to the woordes of God, yet it is not properly ſayde
that he beleeueth in God, or hath ſuch a faith and
truſt in God, wherby he may ſurely loke for grace,
mercy, and euerlaſting lyfe at Gods hand, but ra-
ther for indignation and puniſhment, accordyng
to the merites of his wicked lyfe. For as it is wryt-
ten in a booke, entituled to be of Didymus Alexan-
drinus, Forasmuche as fayth without woorkes is
dead, it is not nowe fayth: as a dead man is not a
man. This dead fayth therfore is not the ſure and
ſubſtanciall fayth, whiche ſaueth ſinners. Another
faith there is in ſcripture, which is not (as the fore-
ſaid faith) idle, vnfruitefull and dead, but worketh
by charitie (as S. Paul declareth) Gal. v. Whiche

A liuely fayth.

Gala. 5

as

as the other vayne fayth is called a dead fayth, so may this be called a quicke or lyuely fayth. And this is not onely the common beleefe of the artycles of our fayth, but it is also a true trust and [illegible] fidence of the mercye of God throughe our L[illegible] Jesus Christe, and a stedfast hope of all good thinges to be receaued at Gods hand: & that although we, throughe infirmite or temptation of our ghostly enimie, doo fall from hym by sinne: yet if we returne agayne vnto hym by true repentaunce, that he wyll forgeue and forgeat our offences for his sonnes sake our Sauiour Jesus Christe, and wyll make vs inheritours with him of his euerlastyng kyngdome, and that in the meane tyme, vntyl that kingdome come, he wyl be our protector and defendour in all perils and daungers, what so euer doo chaunce: and that though sometime he dooth sende vs sharpe aduersitie, yet that euermore he wyll be a louyng father vnto vs, correcting vs for our sinne, but not withdrawing his mercye finally from vs, yf we trust in him, and commit our selues wholly vnto hym, hang onely vppon hym, and call vppon hym, ready to obey and serue hym. This is the true, lyuely, and vnfaigned Christian fayth, and is not in the mouth and outwarde profession onely: but it lyueth, and stirreth inwardely in the harte. And this fayth is not without hope and trust in God, nor without the loue of GOD and of our neyghbours, nor without the feare of God, nor without the desyre to heare Gods worde, and to folowe the same in eschewyng euyll, and dooyng gladly al good woorkes.

[illegible]

Hebr.11. This faith (as saint Paul describeth it) is the sure grounde and fundation of the benefites whiche we ought to looke for, and trust to receaue of God, a certificath and sure looking for them, although they yet sensibly appeare not vnto vs. And after he sayth, He that commeth to God, must beleeue, both that he is, and that he is a mercyfull rewarder of wel doers. And nothyng commendeth good men vnto God, so muche as this assured faith and trust in him. Of this sayth, three thinges are specially to be noted.

Three thinges are to be noted of sayth.

Fyrste, that this sayth dooth not lye dead in the harte, but is lyuely and fruitefull in bryngyng foorth good woorkes. Seconde, that without it, can no good woorkes be done, that shal be acceptable and pleasaunt to God. Third, what manner of good woorkes they be, that this sayth dooth bryng foorth.

Sayth is full of good woorkes.

For the fyrst, as the lyght can not be hid, but wil shewe foorth it selfe at one place or other: So a true sayth can not be kept secrete, but when occasion is offered, it wyll breake out, and shewe it selfe by good woorkes. And as the lyuyng bodye of a man euer exerciseth suche thinges as belongeth to a naturall and liuing bodye, for nourishment and preseruation of the same as it hath nede, opportunitie, and occasion: euen so the soule that hath a lyuelye sayth in it, wyl be dooing alway some good woorke, whiche shall declare that it is lyuyng, and wyll not be vnoccupyed. Therefore, when men heare in the Scriptures, so hygh commendations of sayth, that it maketh vs to please GOD, to lyue with

God,

God, and to be the chyldren of God: yf then they phantasie that they be set at libertie from dooyng all good woorkes, and maye lyue as they lust, they tryfle with God, and deceaue them selues. And it is a manifest token that they be farre from hauyng the true and liuely fayth, & also farre from knowledge what true fayth meaneth. For the very sure and liuely Christian fayth is, not onely to beleeue all thinges of God whiche are conteyned in holye Scripture, but also is an earnest trust, and confidente in GOD, that he dooth regarde vs: and that he is carefull ouer vs, as the father is ouer the chylde whom he dooth loue: and that he wyl be mercyful vnto vs for his only sonnes sake: and that we haue our Sauiour Christe our perpetuall aduocate and priest, in whose onely merites, oblation and suffering, we doo trust that our offen[illegible] be continually washed and purged, when so [illegible] we (repenting truely) do returne to him, with our whole harte, stedfastly determining with our selues, through his grace, to obey and serue him in keping his commaundements, and neuer to turne backe agayne to sinne. Suche is the true fayth, that the Scripture dooth so muche commende, the whiche when it seeth and consydereth what God hath doone for vs, is also moued through continuall assistaunce of the spirite of God, to serue and please hym, to kepe his fauour, to feare his displeasure, to continue his obedient chyldren, the wyng thankfulnesse agayne by obseruing & kepyng his commaundementes, and that freely, for true loue christes sake, and not for dreade of punishment, or loue

of temporall rewarde, conſyderyng how clearely without our deſeruynges we haue receaued his mercy and pardon freely.

Abac.2 This true fayth wyl ſhew foorth it ſelfe, and can not long be ydle: For as it is written, The iuſt man dooth liue by his fayth. He neyther ſleepeth nor is ydle when he woulde wake and be well occuppyed.

Iere.17 And God by his prophete Jeremie ſayth, that he is a happy and bleſſed man, which hath fayth and confidence in God. For he is lyke a tree, ſet by the water ſyde, that ſpreadeth his rootes abroade towarde the moyſture, and feareth not heate when it commeth: his leafe wyll be greene, and wyl not ceaſſe to bring foorth his fruite: Euen ſo, faythfull men (putting away al feare of aduerſitie) wil ſhew foorth the fruite of theyr good woorkes, as occaſion is offered to doo them.

The ſecond part of the ſermon of fayth.

I haue heard in the firſte parte of this Sermon, that there be two kyndes of fayth: a dead and an vnfruitefull fayth: and a fayth lyuely that woorketh by charitie. The firſt to be vnprofitable: the ſeconde neceſſary for the obteyning of our ſaluatiō: the whiche fayth hath charitie alwayes ioyned vnto it, and is fruitful, bringyng forth al good woorkes. Now as concerning the ſame matter, you ſhall heare what

foloweth. The wyse man sayth, He that beleeue in God, wyll hearken vnto his cōmaundements. For yf we doo not shewe our selues faythfull in our conuersation, the faith which we pretend to haue, is but a faigned fayth: because the true Christian faith is manifestly shewed by good liuyng, and not by wordes onely, as Saint Augustine faith. Good liuing can not be separated from true faith, which woorketh by loue. And Saint Chrisostome sayth, Faith of it self is ful of good woorkes: as soone as a man doth beleeue, he shalbe garnished with them. Howe plentifull this faith is of good woorkes, and howit maketh the woorke of one man more acceptable to God, then of another: S. Paule teacheth at large in the. xi. Chap. to the Heb. saying, That fayth made the oblation of Abel, better then the oblation of Caine. This made Noe to buylde the arke. This made Abraham to forsake his Countrey, and all his freendes, and to goe into a farre Countrey, there to dwell among straungers. So dyd also Isaac and Jacob, dependyng or hangyng onely of the helpe and trust that they had in God. And when they came to the Countrey which God promised them, they woulde buylde no cities, townes, nor houses, but liued like strangers in tentes, that might euery day be remoued. Their trust was so muche in God, that they set but litle by any worldly thing, for that God had prepared for them better dwellyng places in heauen of his owne fundation and buyldyng. This fayth made Abraham ready at Gods commaundement, to offer his owne sonne and heyre Isaac, whom he loued

Eccl. 32

Libro de fide & operibus. Cap. 2

Sermo de lege & fide.

Hebr. 11

Gene. 4

Gene. 6

Eccl. 44

Gene. 11

Gene. 12

Eccle. 13

so well, and by whom he was promised to haue innumerable issue, among the whiche, one should be borne, in whom al nations shoulde be blessed: trusting so muche in God, that though he were slaine, yet that God was able by his omnipotent power to rayse hym from death, and performe his promise. He mystrusted not the promise of God, although vnto his reason euery thyng seemed contrary. He beleeued verily, that God would not forsake him in dearth and famine, that was in the countrey. And in all other daungers that he was brought vnto, he trusted euer that God woulde be his God, and his protectour and defendour, what so euer he saw to the contrary. This faith wrought so in the harte of Moses, that he refused to be taken for kyng Pharao his daughters sonne, and to haue great inheritaunce in Egypt, thinking it better with the people of God to haue affliction and sorowe, then with naughty menne, in sinne to liue pleasantly for a tyme. By fayth he cared not for the threatenyng of kyng Pharao, for his trust was so in God, that he passed not of the felicitie of this worlde, but looked for the rewarde to come in heauen, setting his harte vppon the inuisible God, as yf he had seene him euer present before his eyes. By fayth, the chyldren of Israel passed thorowe the red sea. By fayth, the walles of Hierico fel downe without stroke, and many other woonderfull myracles haue benne wrought. In all good menne that heretofore haue benne, fayth hath brought forth their good workes, and obteined the promises of God. Fayth hath stopped the Lions

Exod.2

Exo.14
Iosue.6

mouthes:

mouthes: fayth hath quenched the force of fyre: Dani.6.
fayth hath escaped the swordes edges: fayth hath Dani.3.
geuen weake men strength, victorie in battayle,
ouerthrowen the armies of infidels, rayſed the
dead to lyfe: fayth hath made good menne to take
aduerſitie in good part, ſome haue benne mocked
and whypped, bound and caſt in priſon, ſome haue
loſt all theyr goodes, and lyued in great pouertie:
ſome haue wandred in mountaynes, hylles, a wil-
derneſſe, ſomme haue benne racked, ſome ſlayne,
ſome ſtoned, ſome ſawen, ſome rent in peeces, ſome
headed, ſome brent without mercy, and would not
be delyuered, becauſe they looked to ryſe agayne
to a better ſtate.

All theſe fathers, martyrs, and other holy men,
(whom S. Paule ſpake of) had theyr fayth ſurely
fixed in God, when all the worlde was agaynſte
them. They dyd not onely knowe God to be the
Lord, maker, & gouernour of al men in the world:
but alſo they had a ſpeciall confidence and truſt,
that he was & would be their God, their comforter,
ayder, helper, mayntayner, and defender. This is
the Chriſtian fayth whiche theſe holy men had, &
we alſo ought to haue. And although they were
not named Chriſtian men, yet was it a Chriſtian
faith that they had, for they looked for al benefites
of God the father, through the merites of his ſonne
Jeſu Chriſt, as we now doo. This difference is be-
tweene them and vs, for they looked when Chriſte
ſhoulde come, and we be in the tyme when he is
come. Therfore ſayth S. Auguſtine, The tyme is
altered and chaunged, but not the fayth. For we In Ioan.
tract. 45.

haue both one fayth in one Christe. The same ho-
1.Cor.4 ly ghoste also that we haue, had they, sayth Saint Paule. For as the holy ghoste dooth teache vs to trust in God, and to call vppon him as our father: so dyd he teache them to saye, as it is wrytten.
Esai.43 Thou Lorde art our father and redeemer, and thy name is without begynnyng, and euerlastyng. God gaue them then grace to be his chyldren, as he dooth vs nowe. But nowe by the commyng of our Sauiour Christe, we haue receaued more aboundauntly the spirite of God in our hartes, whereby we maye conceaue a greater fayth, and a surer trust then many of them hadde. But in effecte they and we be all one: we haue the same fayth that they had in GOD, and they the same that we haue. And S. Paule so muche extolleth theyr fayth, because we shoulde no lesse, but rather more geue our selues wholly vnto Christe, both in profession and liuing, nowe when Christe is come, then the olde fathers did before his commyng. And by al the declaration of Saint Paul, it is euident, that the true, liuely, and christian faith, is no dead, bayne, or vnfruitefull thing, but a thing of perfect vertue, of woonderfull operation or worckyng and strength, bryngyng foorth al good motions, and good woorkes.

Al holye Scripture agreably beareth witnesse, that a true liuely faith in Christ, doth bring foorth good woorkes: and therefore euery man muste examine and trye him selfe diligently, to knowe whether he haue the same true liuely fayth in his harte vnfaignedly or not, which he shal knowe by

the fruites thereof. Many that professed the fayth of Christe, were in this errour, that they thought they knewe God, and beleeued in him, when in their life they declared the contrary: whiche errour S. Iohn in his firste Epistle confutyng, wryteth in this wyse, Hereby we are certified that we knowe God, if we obserue his commaundementes. He that sayth, he knoweth God, and obserueth not his commaundementes, is a lyer, and the trueth is not in him. And againe he sayth, whoso euer sinneth, dooth not see God, nor know him: let no man deceaue you welbeloued children. And moreouer he sayth, Hereby we knowe that we be of the trueth, and so we shall perswade our hartes before hym. For yf our owne hartes reprooue vs, God is aboue our hartes, and knoweth all thinges. Welbeloued, if our hartes reproue vs not, then haue we confidence in God, and shall haue of him what so euer we aske, because we kepe his commaundementes, and doo those things that please him. And yet further he sayth, Euery man that beleueth that Iesus is Christ, is borne of god, and we knowe that what so euer is borne of God, dooth not sinne: but the generation of God purgeth him, and the deuil dooth not touch him. And finally he concludeth, and shewyng the cause why he wrote this Epistle, sayth. For this cause haue I thus wrytten vnto you, that you may knowe that you haue euerlastyng lyfe which do beleeue in the sonne of God. And in his .iii. Epistle, he cõfirmeth the whole matter of fayth and woorkes, in se we woordes, saying. He that dooth wel, is of God, and

1. Iohn. 2
1. Iohn. 3
1. Iohn. 3
1. Iohn. 3
1. Iohn. 5
3. Iohn.
3. Iohn.

he that dooth euyll, knoweth not God. And as S. Iohn sayth, That as the liuely knowledge and fayth of God bringeth foorth good woorkes: so saith he lyke wyse of hope and charitie, that they canne not stande with euyll liuing. Of hope he wryteth
1. Iohn. 3 thus, We knowe that when God shall appeare, we shalbe lyke vnto hym, for we shal see hym euen
1. Ioh. 2 as he is: and who so euer hath this hope in hym, dooth purifie him selfe lyke as God is pure. And of charitie he saith these woordes, He that doth keepe Gods woord or commaundement, in him is truely
1. Iohn. 5 the perfect loue of God. And agayne he saith, This is the loue of God, that we shoulde keepe his commaundementes. And S. Iohn wrote not this, as a subtil saying deuised of his owne phantasie: but as a moste certayne and necessarie trueth, taught vnto him by Christe him selfe, the eternall and infallible veritie, who in manye places dooth moste clearely affirme, that faith, hope, and charitie, can not consist or stand without good and godly woorkes. Of fayth, he sayth, He that beleeueth in the
Iohn. 3
1. Ionh. 5 sonne, hath euerlasting life: but he that beleeueth not in the sonne, shall not see that life, but ỹ wrath of God remaineth vpon him. And the same he confirmeth with a double othe, saying, Forsooth and
Iohn. 6 forsooth, I say vnto you, He that beleeueth in me, hath euerlasting life. Now for as muche as he that beleeueth in Christe, hath euerlastyng lyfe: it must needes consequently follow, that he that hath this fayth, must haue also good woorkes, & be studious to obserue Gods commaundementes obediently. For to them that haue euyl woorkes, and lead their

life

life in disobedience, and transgression or breakyng of Gods commaundements, without repentance, parteineth not to euerlasting life, but euerlasting death, as Christ him selfe saith, They that doo wel, shall goe vnto life eternall, but they that doo euyl, shall goe into the euerlastyng fyre. And agayne he sayth, I am the fyrst letter, and the last, the begynning and the ending: to him that is a thyrst, I wyl geue of the well of the water of lyfe freely: he that hath the victorie, shall haue all thinges, and I wyl be his God, and he shalbe my sonne: but they that be fearefull, mistrustyng God, and lacking fayth, they that be cursed people and murderers, and fornicatours, and sorcerers, and idolaters, and all lyers, shall haue their portion in the lake that burneth with fire and brimstone, whiche is the second death. And as Christe vndoubtedly affyrmeth, that true fayth bryngeth foorth good woorkes: so dooth he saye lyke wyse of charitie. Who so euer hath my commaundementes, and keepeth them, that is he that loueth me. And after he sayth, He that loueth me, wyll keepe my woorde, and he that loueth me not, keepeth not my woordes. And as the loue of God is tryed by good woorkes, so is the feare of God also, as the wise man saith, The dreade of God putteth awaye sinne. And also he sayth, He that feareth God, wyll doo good woorkes.

Math. 25

Apo. 21

Charitie bryngeth foorth good woorkes.

Iohn. 14

Iohn. 13.

Eccle. 1.

Eccle. 15

The thirde parte of the sermon of fayth.

YOu haue heard in the seconde part of this sermō, that no man should thinke that he hath that liuely fayth whiche scripture commaundeth, when he liueth not obediently to gods lawes. For al good workes spring out of that fayth. And also it hath bene declared vnto you by examples, that faith maketh men stedfast, quiet, and patient in all affliction. Nowe as concernyng the same matter, you shall heare what foloweth. A man may soone deceaue him selfe, & thinke in his owne phantasie that he by fayth knoweth God, loueth him, feareth him, and belongeth to him, when in very deede he dooth nothing lesse. For the trial of al these thinges is a very godly & Christian life. He that frameth his hart set to seeke Gods honour, & studieth to know the wil and commaundementes of God, & to frame him selfe thereunto, and leadeth not his life after the desire of his owne fleashe to serue the deuyll by sinne, but setteth his minde to serue God for his owne sake, & for his sake also to loue al his neyghbours, whether thei be freendes or aduersaries. doing good to euery man (as opportunitie serueth) & willingly hurting no man: suche a man may well reioyce in God, perceauing by the trade of his lyfe, that he vnfaignedly hath the right knowledge of God, a liuely fayth, a stedfast hope, a true & vnfaigned loue, and feare of God. But he that casteth away the yoke of Gods commaundementes from his necke, & geueth him selfe to liue without true repentaunce, after his owne sensuall mynde and plea-

pleasure, not regardyng to know Gods word, and much lesse to lyue accordyng thereunto: such a man clearly deceaueth him selfe, and seeth not his owne hart, if he thinketh that he eyther knoweth God, loueth him, feareth him, or trusteth in him. Some peraduenture phantasie in them selues, that they belong to God, although they lyue in sinne, and so they come to the Church, and shew them selues as Gods deare children, But S. Iohn saith plainely, If we say that we haue any company with God, & walke in darknesse, we doo lye. Other doo vainly thinke that they knowe and loue God, although they passe not of the commaundementes. But S. Iohn saith clearly, He that sayth, I knowe God, and keepeth not his commaundements, he is a lyer. Some falsly perswade them selues that they loue God, when they hate their neyghbours. But S. Iohn saith manifestly, If any man say, I loue God, & yet hateth his brother, he is a lyer. He that sayth that he is in the lyght, & hateth his brother, he is still in darknesse. He that loueth his brother, dwelleth in the lyght, but he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth: for darknesse hath blinded his eyes. And moreouer he sayth, Hereby we manyfestly know the children of God from the children of the deuil. He that doth not righteously, is not the child of God, nor he that hateth his brother. Deceaue not your selues therfore, thinking ỹ you haue fayth in God, or that you loue God, or do trust in him, or do feare him, whē you liue in sinne: for then your vngodly and sinfull life declareth the

1. Iohn. 1

1. Iohn. 2

1. Ioh. 4

1. Iohn. 2

1. Iohn. 3

contrary, what so euer you say or thynke. It parteineth to a Christian man to haue this true Christian fayth, and to trye him selfe whether he hath it or no, and to knowe what belongeth to it, and howe it dooth woorke in him. It is not the worlde that we canne truste to, the worlde and all that is therein is but vanitie. It is GOD that must be our defence and protection agaynste all temptation of wickednesse and sinne, errours, superstition, idolatrie, and all euyl. If al the world were on our syde, and God agaynst vs, what coulde the worlde auayle vs? Therefore let vs set our whole fayth and trust in God, and neyther the world, the deuil, nor al the power of them shal preuayle against vs. Let vs therfore (good christian people) trye and examine our fayth what it is: let vs not flatter our selues, but looke vpon our workes, and so iudge of
Mat. 24. our fayth what it is. Christe hym selfe speaketh of this matter, and sayth, The tree is knowen by the fruite. Therfore let vs doo good workes, and therby declare our faith to be the liuely Christian faith. Let vs by suche vertues as ought to spryng out of fayth, shewe our election to be sure and stable, as
1. Pet. 3 S. Peter teacheth. Endeuour your selues to make your callyng and chosing certayne by good woorkes. And also he sayth, Minister or declare in your fayth, vertue in vertue, knowledge in knowledge, temperaunce in temperaunce, patience agayne in patience, godlynesse in godlynesse, brotherly charitie in brotherly charitie, loue in loue: so shall we shewe we in deede that we haue the very liuely Christian fayth, and may so both certifie our conscience

the

the better that we be in the ryght fayth: and also by these meaues confyrme other menne. If these fruites do not folow, we doo but mocke with God, deceaue our selues, and also other menne. Wel may we beare the name of Christian menne, but we do lacke the true fayth that dooth belong thereunto: for true fayth dooth euer bring forth good workes, as Saint James saith. Shew me thy faith by thy deedes, Thy deedes and woorkes must be an open testimoniall of thy fayth: otherwyse thy fayth being without good woorkes, is but the deuils faith, the fayth of the wicked, a phantasie of fayth, and not a true Christian fayth. And like as the deuyls and euyll people be nothyng the better for theyr counterfayte fayth, but it is vnto them the more cause of damnation: so they that be christened and haue receaued knowledge of God and of Christes merites, and yet of a set purpose doo lyue ydelly, without good workes, thinking the name of a naked fayth to be eyther sufficient for them, or els setting their mindes vpon vayne pleasures of this world, doo liue in sinne without repentaunce, not vttering the fruites that doo belong to suche an high profession, vpon such presumptuous persons, and wylfull sinners, must needes remayne the great vengeaunce of God, and eternall punishment in hel prepared for the vniust and wicked lyuers. Therfore, as you professe the name of Christe (good Christian people) let no suche phantasie and imagination of faith at any tyme beguyle you: but be sure of your fayth, trye it by your lyuing, looke vppon the fruites that commeth of it, marke the

Iames.2

increase

increase of loue and charitie by it towardes God and your neyghbour, and so shall you perceaue it to be a true liuely fayth. If you feele and perceaue such a fayth in you, reioyce in it: and be diligent to mayntayne it, and keepe it still in you, let it be dayly increasyng, and more and more by well woorkyng: and so shall you be sure that you shall please God by this fayth: and at the length (as other faythfull men haue donne before) so shall you (when his wyll is) come to him, and receaue the ende and finall re-
1. Pet. 1. warde of your fayth (as Saint Peter nameth it) the saluation of your soules: the whiche GOD graunt vs, that hath promised the same vnto his faythful. To whom be all honour and glory, world without ende. Amen.

A sermon of good woorkes annexed vnto fayth.

IN the last Sermon was declared vnto you, what the liuely and true fayth of a Christian man is: that it causeth not a man to be idle, but to be occupyed in bringing forth good woorkes as occasion serueth.

No good woorke can be donne without fayth.

Now by Gods grace shalbe declared the second thyng that before was noted of fayth, that without it can no good woorke be donne, accepted and pleasaunt vnto GOD. For as a braunche can not beare fruite of it selfe (sayth our Sauiour Christe) except it abyde in the vyne: so can not you, except you abyde in me. I am the vine, and you be the
John. 15. braunches,

braunches: he that abydeth in me, and I in hym, he bringeth foorth much fruit: for without me, you can doo nothing. And S. Paul prooueth ẏ the Eunuch had fayth, because he pleased God. For without fayth (saith he) it is not possible to please God. And agayne to the Roma. he sayth, what so euer woorke is done without faith, it is sinne. Faith geueth lyfe to the soule, and they be as muche dead to God that lacke fayth, as they be to the worlde, whose bodyes lacke soules. Without fayth all that is donne of vs, is but dead before God, although the woorke seeme neuer so gay and glorious before man. Euen as the pycture grauen or paynted is but a dead representation of the thyng it selfe, and is without life, or any manner of mouing: so be the woorkes of all vnfaythfull personnes before God. They do appeare to be lyuely workes, and in deede they be but dead, not auaylyng to the euerlasting lyfe. They be but shadowes and shewes of lyuely and good thinges, and not good and liuely things in deede. For true fayth dooth geue life to the workes, and out of such fayth come good workes, that be very good woorkes in deede, and without, no worke is good before God, as faith S. Augustine. We must set no good woorkes before fayth, nor thinke that before fayth a man may doo any good woorkes: for such workes although thei seeme vnto men to be praise worthy, yet in deede they be but bayne, and not alowed before God. They be as the course of a horse that runneth out of the waye, which taketh great labour, but to no purpose. Let no man therefore (sayth he) recken vpon his good

Hebr. 11

Rom. 14

In prefati.

Psalm. 31

woorkes

workes before his fayth: whereas fayth was not, good woorkes were not. The intent (sayth he) maketh the good woorkes, but fayth must guyde and order the intent of man. And Christ saith, If thyne eye be naught, thy whole bodye is full of darkenesse. The eye doth signifie the intent (saith Saint Augustine) wherewith a man dooth a thyng. So that he whiche dooth not his good woorkes with a godly entent and a true fayth, that woorketh by loue: the whole body besyde (that is to say) all the whole number of his woorkes is darke, and there is no lyght in them. For good deedes be not measured by the factes them selues, and so disserned from vices, but by the endes and ententes for the which they be donne. If a Heathen man cloth the naked, feede the hungry, and doo such other like workes: yet because he dooth them not in fayth, for the honour & loue of God, they be but dead, vayne, and fruitelesse workes to him. Faith is it that dooth commende the worke to God: for (as S. Augustine sayth) Whether thou wylt or no, that worke that commeth not of fayth is naught: where the fayth of Christe is not the fundation, there is no good worke, what buyldyng so euer we make. There is one worke in the which be al good workes, that is fayth, whiche worketh by charitie: yf thou haue it, thou hast the grounde of all good workes. For the vertues of strength, wysedome, temperaunce, and iustice, be all referred onto this same fayth. Without this fayth we haue not them, but onely the names and shadowes of them (as S. Augustine sayth.) All the lyfe of them that lacke the true

Math. 6.

In prefati.

Psal. 31.

fayth,

fayth, is time, and nothyng is good without him that is the auctheur of goodnesse: where he is not, there is but faigned vertue, although it be in the best woorkes. And S. Augustine declaryng this verse of the Psalme, The Turtle hath founde a nest, where she may keepe her young byrdes, saith, That Jewes, Heretikes, & Pagans doo good woorkes, they clothe the naked, feede the poore, and doo other woorkes of mercye, but because they be not done in the true fayth, therfore the byrdes be lost. But if they remaine in faith, then fayth is the nest and safegard of their birdes, that is to say, safegard of their good woorkes, that the reward of them be not vtterly lost. And this matter (which S. Augustine at large in many bokes disputeth) S. Ambrose concludeth in fewe woordes, saying, He that by nature woulde withstande vice, eyther by natural will or reason, he doth in vaine garnish the time of this lyfe, & atteyneth not the very true vertues: for without the woorshipping of the true God, that which seemeth to be vertue, is vice. And yet moste playnely to this purpose, wryteth S. Iohn Chrisostome in this wyse, You shall fynde many whiche haue not the true fayth, and be not of the flocke of Christe, and yet (as it appeareth) they florishe in good woorkes of mercy: you shal finde them ful of pitie, compassion, and geuen to iustice, and yet for all that they haue no fruite of their woorkes, because the chiefe woorke lacketh. For when ỹ Jewes asked of Christ what they shoulde do to woorke good woorkes: he answeared, This is the woorke of god, to beleeue in him whom he sent: so that he called fayth

De vocati. gentium. Li. Ca. 3.

In Sermone de fide, lege, & spiritu sancto.

Iohn. 1.

the woorke of God. And assoone as a man hath
fayth, anone he shall florishe in good woorkes: for
fayth of it selfe is ful of good woorkes, and nothing
is good without fayth . And for a similitude, he
sayth that they whiche glister and shyne in good
woorkes without fayth in God, be lyke dead men,
whiche haue goodly and precious tombes, and yet
it auayleth them nothyng . Fayth may not be na-
ked without good woorkes, for then it is no true
fayth: and when it is adioyned to woorkes, yet it is
aboue the woorkes. For as men that be very men in
deede, first haue life, and after be nourished: so must
our faith in Christ goe before, and after be norished
with good woorkes. And life may be without nou-
rishmente: but nourishmente can not be without
life. A man must needes be nourished by good wor-
kes, but firste he muste haue fayth : he that dooth
good deedes, yet without fayth he hath no lyfe . I
can shewe a man that by fayth without woorkes
liued, and came to heauen: but without fayth, ne-
uer man had life . The theefe that was hanged
when Christe suffered, dyd beleeue only, & the most
mercyfull God iustified him. And because no man
shal say againe that he lacked time to do good wor-
kes, for els he woulde haue donne them: trueth it
is, and I wyll not contende therein, but this I wil
surely affirme, that fayth onely saued him . If he
had liued, and not regarded fayth and the woorkes
thereof, he shoulde haue lost his saluation agayne.
But this is the effecte that I saye, that fayth by it
selfe saued hym: but woorkes by them selues ne-
uer iustified anye man. Here ye haue hearde the

mynde of S. Chriſoſtome, whereby you may perceaue that neyther fayth is without woorkes (hauing opportunitie thereto) nor woorkes can auayle to euerlaſtyng lyfe, without fayth.

The ſecond part of the ſermon of good woorkes.

F thyee thynges whiche were in the former ſermon ſpecialye noted of iuely fayth, two be declared vnto you. The fyrſte was, that fayth is neuer ydle, without good woorkes, when occaſion ſerueth. The ſeconde, that good woorkes acceptable to God cannot be done without fayth. Nowe to goe forth to the thirde part, that is, What manner of woorkes they be whiche ſpryng out of true fayth, and leade faythfull men vnto euerlaſtyng lyfe. This can not be knowen ſo well, as by our Sauiour Chriſte hym ſelfe, who was aſked of a certayne greate man the ſame queſtion, what woorkes ſhall I doo (ſayde a prince) to comme to euerlaſtyng lyfe? To whom Jeſus anſweared, If thou wylt comme to the euerlaſtyng lyfe, keepe the commaundements. But the prince not ſatiſfied herewith, aſked farther, whiche commaundmentes? The Scribes and Phariſees hadde made ſo manye of theyr owne lawes and traditions to bring menne to heauen, beſydes Goddes commaundementes, that this manne was in doubte whether he ſhoulde comme to heauen by thoſe lawes and traditions,

what woorkes thei are ſpryng out of fayth.

Mat. 19

Mat. 19

traditions, or by the lawe of God, and therefore he
asked Christ which commaundementes he meant.
Mat.19. Wherunto Christ made him a plaine answeare, re-
hearsyng the commaundementes of God, saying,
Thou shalt not kyll, thou shalt not commit adulte-
rie, thou shalt not steale, thou shalt not beare false
witnesse, honour thy father and thy mother, & loue
The woorkes that leade to heauen, be woorkes of Gods commaundementes. thy neyghbour as thy selfe. By whiche woordes
Christ declared that the lawes of God be the verye
way that dooth lead to euerlasting life, and not the
traditions and lawes of men. So that this is to
be taken for a moste true lesson taught by Christes
owne mouth, that the woorkes of the morall com-
maundements of God, be the very true woorkes of
Man from his first falling from Gods commaunde-mēts, hath euer benne ready to do the like, & doth deuise woorkes of his owne phantasie, to please god withal. fayth, whiche leade to the blessed life to come. But
the blyndnesse & malice of man, euen from the be-
ginning, hath euer benne ready to fall from Gods
commaundementes. As Adam the firste man, ha-
uing but one commaundement, that he should not
eate of the fruit forbydden: notwithstanding Gods
commaundement, he gaue credit vnto the woman
seduced by the subtill perswasion of the serpente,
and so folowed his owne wyll, and left Gods com-
maundement. And euer since that tyme, all that
came of him, hath ben so blinded through original
sinne, that they haue benne euer ready to fal from
GOD and his lawe, and to inuent a newe waye
vnto saluation, by woorkes of their owne deuice:
so muche that almoste all the worlde forsakyng the
true honour of the onely eternall liuing GOD,
wandered about their owne phantasies, worship-
ping some the Sunne, the Moone, the Starres,

some

some Iupiter, Iuno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therewith not satisfied, woorshipped diuers kindes of beastes, birdes, fish, foule, and serpents, euery countrey, towne, and house in manner beyng diuided, and settyng vp images of suche thynges as they lyked, and woorshipping the same. Suche was the rudenesse of the people, after they fell to theyr owne phantasies, and leafte the eternall liuing GOD and his commaundementes, that they deuised innumerable images and gods. In which errour and blindnesse they did remayne, vntyll suche tyme as almyghty God, pitying the blyndnesse of man, sent his true prophete Moses into the worlde, to reprooue and rebuke this extreame madnes, and to teach the people to knowe the onely lyuing God, and his true honour and worship. But the corrupt inclination of man, was so muche geuen to folowe his owne phantasie, (and as you woulde saye) to fauoure his owne hyde that he brought vp hym selfe, that all the admonitions, exhortations, benefites, and threatenynges of God, coulde not keepe hym from suche his inuentions. For notwithstandyng all the benefites of God shewed vnto the people of Israel, yet when Moses went vp into the mountayne to speake with almyghty GOD, he had tarried there but a fewe dayes, when the people beganne to inuent newe gods. And as it came in theyr heades, they made a Calfe of golde, and kneeled downe, and woorshypped it. And after that, they folowed the Moabites, and woorshypped

The deuilles & idolatrie of the Gentiles.

The deuilles and idolatry of the Israelites

Exod. 22

Belphegor the Moabites God. Reade the booke of Iudges, the booke of the Kinges, and the Prophetes, and there you shall synde howe vnstedfaste the people were, howe ful of inuentions, and more ready to runne after theyr owne phantasies, then Gods most holy commaundementes. There shall you reade of Baal, Moloch, Chamos, Nechom, Baalpeor, Astaroth, Bell, the Dragon, Priapus, the brasen Serpent, the twelue signes, and many other, vnto whose images the people with greate deuotion inuented pylgrimages, precious decking and sensyng them, kneelyng downe and offeryng to them, thynking that an high merite before God, and to be esteemed aboue the preceptes and commaundements of God. And where at that time God commaunded no sacrifice to be made, but in Hierusalem onely, they did cleane contrary, making aulters and sacrifices euerye where, in hilles, in woodes, and in houses, not regardyng gods commaundements, but estemyng their owne phantasies and deuotions to be better then they. And the errour hereof was so spread abroade, that not onely the vnlearned people, but also the priestes and teachers of the people, partely by glorye and couetousnesse were corrupted, and partely by ignorance blindely deceaued with the same abominations: So muche that kyng Achab hauing but onely Helias a true teacher and minister of God, there were eyght hundred and fiftie priestes, that perswaded him to honour Baal, and to doo sacrifice in the woodes or groues. And so continued that horrible errour, vntill the three noble

kinges,

kynges, as Iosaphat, Ezechias, and Iosias, Gods chosen Ministers, destroyed the same clearely, and brought againe the people from such their faigned inuentions, vnto the very commaundementes of God: for the which thing, their immortall reward and glory, doth, & shall remaine with God for euer. And besides the foresaide inuentions, the inclination of man to haue his owne holy deuotions, deuised new sects and religions, called Pharisees, Saducees, and Scribes, with many holy and godlye traditions and ordinaunces (as it seemed by the outward apparaunce and goodly glistering of the woorkes) but in very deede, al tending to idolatry, superstition, and hypocrisie: theyr hartes within beyng ful of malice, pride, couetousnes, and al wickednes. Against which sectes & their pretenced holynesse, Christe cryed out more behemently then he dyd against any other persons, saying, and often rehearsyng these woordes, wo be to you Scribes and Pharisees, ye hypocrites, for you make cleane the vessell without, but within ye be full of rauine and filthynesse: thou blind Pharisee, and hypocrite, first make the inwarde parte cleane: for notwithstandyng all the goodly traditions and outward shewes of good woorkes, deuised of theyr owne imagination, whereby they appeared to the worlde moste religious and holy of all menne, yet Christe (who sawe their hartes) knewe that they were inwardly in the sight of God, moste vnholy, moste abominable, and farthest from God of all men. Therfore saide he vnto them, Hypocrites, the prophet Esai spake ful truely of you, when he said.

Religions and sectes among the Iewes.

Math. 23

Math. 15 Esai, 19

This people honour me with theyr lyppes, but theyr harte is farre from me. They worshyp me in vaine, that teach doctrines and commaundementes of men: For you leaue the commaundementes of God, to keepe your owne traditions.

Mans lawes must be obserued and kepte, but not as Gods lawes.

And though Christe sayde, They worshyp God in vayne, that teache doctrines & commandementes of men: yet he meant not thereby to ouerthrow al mens commaundementes, for hym selfe was euer obedient to the princes and theyr lawes, made for good order and gouernaunce of the people: but he reproued the lawes and traditions made by the Scribes and Pharisees, whiche were not made onely for good order of the people (as the ciuile lawes were) but they were set vp so hygh, that they were made to be a ryght and pure worshipping of God, as they had benne equall with Gods lawes, or aboue them: for manye of Gods lawes coulde not be kepte, but were fayne to geue place vnto them. This arrogancie GOD detested, that man should so aduaunce his lawes, to make them equall with Gods lawes, wherein the true honouring & right worshipping of God standeth, and to make his lawes for them to be leakt of. God hath appoynted his lawes, whereby his pleasure is to be honoured. His pleasure is also, that all mens lawes, not beyng contrary vnto his lawes, shalbe obeyed and kept, as good and necessarye for euery common weale: but not as thinges wherin principally his honour reasteth, and all ciuile and mans lawes, eyther be, or should be made, to bring in men the better to keepe Gods lawes: that consequently,

sequently, or folowynly, God shoulde be the better honoured by them. Howbeit, the Scribes & Pharisees were not content that theyr lawes shoulde be no higher esteemed then other politiue and ciuil lawes, nor woulde not haue them called by the name of other temporall lawes: but called them holy and godly traditions, and woulde haue them esteemed not onely for a ryght and true worshypping of God (as Gods lawes be in deede:) but also for the most high honoring of God, to the which the commaundementes of God should geue place. And for this cause dyd Christ so behemently speake agaynste them, saying, Your traditions whiche men esteeme so high, be abomination before God. For commonly of suche traditions, folowethe the transgression or breakyng of Gods commaundementes, & a more deuotion in keeping of such thinges, and a greater consience in breakyng of them then of the commaundementes of God. As the Scribes and Pharisees so superstitiously, and scrupulously kepte the Sabboth, that they were offended with Christ, because he healed sicke men, and with his Apostles, because they beyng sore hungry, gathered the eares of corne to eate vppon that day, and because his disciples washed not their handes, so often as the traditions requyred: the Scribes and Pharisees quarrelled with Christe, saying, why doo thy disciples breake the traditions of the Seniours? But Christe layde to theyr charge, that they for to keepe theyr owne traditions, dyd teache menne to breake the very commaundementes of God. For they taught the people

Holy traditiõs were esteemed as gods lawes

Holynesse of mans deuise, is commonly occasion that God is offended.

Math. 12

Math. 15

ple suche a deuotion, that they offered their goodes into the treasure house of the Temple, vnder the pretence of Gods honour, leauyng theyr fathers and mothers (to whom they were cheefely bound) vnholpen, and so they brake the commaundementes of God, to keepe theyr owne traditions. They esteemed more an othe made by the golde or oblation in the Temple, then an othe made in the name of God him selfe, or of the Temple. They were more studious to paye theyr tythes of small thinges, then to do the greater thinges commaunded of God, as woorkes of mercy, or to doo iustice, or to deale sincerely, vprightly, and faythfully with
Math.23 God and man: these (sayth Christe,) ought to be done, and the other not leafte vndone. And to be shorte, they were of so blynde iudgement, that they stumbled at a strawe, and leaped ouer a blocke. They woulde (as it were) nicely take a flye out of theyr cup, and drinke downe a whole Camel. And therfore Christ called them blind guydes, warning his disciples from tyme to tyme to eschewe theyr doctrine. For although they seemed to the world to be moste perfect men, both in liuing and teachyng, yet was their life but hypocrisie, and theyr doctrine but sowre leuen, myngled with superstition, idolatrie, and ouerwhart iudgement, setting by the traditions and ordinaunces of man, in the steede of Gods commaundementes.

The third part of the sermon of good woorkes.

That al men might rightly iudge of good woorkes, it hath bene declared in the seconde parte of this sermon, what kynde of good woorkes they be that GOD woulde haue his people to walke in, namelye suche as he hath commaunded in his holye Scripture, and not suche woorkes as men haue studied out of theyr owne brayne, of a blinde zeale and deuotion, without the woord of God. And by mistakyng the nature of good woorkes, man hath moste hyghly displeased God, and hath gone from his wyll and commaundementes. So that thus you haue hearde howe muche the worlde from the beginning vntil Christes time, was euer readye to fal from the commaundementes of God, and to seeke other meanes to honour and serue him, after a deuotion found out of theyr owne heades: & how they did set vp their owne traditions, as high or aboue Gods commaundementes, whiche hath happened also in our tymes (the more it is to be lamented) no lesse then it dyd among the Iewes, and that by the corruption, or at the leaste by the negligence of them that cheeflye ought to haue preserued the pure and heauenly doctrine leafte by Christe. What man hauing any iudgemente or learnyng, ioyned with a true zeale vnto GOD, dooth not see, and lament, to haue entred into

Christes

Christes religion, such false doctrine, superstition, idolatrie, hypocrisie, and other enormities and abuses, so as by litle and litle, through the soure leuen thereof, the sweete bread of Gods holye worde hath bene muche hindered and laid apart. Neuer had the Iewes in their most blyndnesse, so manye Pylgrimages vnto images, nor vsed so muche kneelyng, kyssing, and sensyng of them, as hath ben vsed in our tyme. Sectes and faigned religions were neither the fourtieth part so many among the Iewes, nor more superstitiously and vngodly abused, then of late dayes they haue bene among vs. Which sectes and religions, had so many hypocriticall and faigned woorkes in their state of religion (as they arrogantly named it) that their lampes (as they sayd) ranne alwayes ouer, able to satisfie, not only for their owne sinnes, but also for al other their benefactours, brothers and sisters of religion, as moste vngodly & craftily they had perswaded the multitude of ignorant people: keeping in diuers places (as it were) matters or marketes of merites, beyng full of their holy reliques, images, shrines, and woorkes of ouerflowyng abundance ready to be sold. And al thinges which they had, were called holy, holy cowles, holy gyrdels, holy pardonnes, beades, holy shooes, holy rules, & all full of holynesse. And what thing can be more fooliche, more superstitious, or vngodly, then that men, women, and children, should weare a Fryers coate, to deliuer them from agues or pestilence? or when they dye, or when they be buryed, cause it to be laide vppon them, in hope thereby to be saued?

Sectes & religion amonges Christian menne.

Which

which superstition (although thankes be to God) it hath ben litle vsed in this Realme, yet in diuers other Realmes, it hath benne, and yet is vsed both among many, both learned and vnlearned. But to passe ouer the innumerable superstitiousnesse that hath benne in straunge apparel, in scilence in dormitory, in Cloister, in Chapter, in choyse of meates and drinkes, and in suche like thinges, let vs consyder what enormities and abuses haue bene, in the three chiefe principall poyntes whiche they called the three essentialles, or three chiefe fundations of religion, that is to say, obedience, chastitie, and wylfull pouertie.

The three chiefe vowes of religion.

Firste, vnder pretence or colour of obedience to their father in religiō (which obedience they made them selues) they were made free by their rules and canons, from the obedience of their naturall father and mother, and from the obedience of Emperour and kyng, and all temporall power, whom of verye duetie by Gods lawes they were bounde to obey. And so the profession of their obedience not due, was a forsakyng of their due obedience. And how their profession of chastitie was kepte, it is more honestie to passe ouer in silence, and let the worlde iudge of that whiche is well knowen, then with vnchast woordes, by expressyng of their vnchast lyfe, to offend chast and godly eares. And as for their wilful pouertie, it was suche, that when in possessions, iewels, plate and riches, they were equal or aboue marchantes, gentlemen, Barons, Earles, and Dukes: yet by this subtill sophisticall tearme, Proprium in communi, that is to

say,

saye, proper in common, they mocked the worlde, perswadyng, that notwithstandyng all theyr possessions and riches, yet they kepte theyr vowe, and were in wylfull pouertie. But for all their riches, they myght neuer helpe father nor mother, nor other that were in deede very needy & poore, without the licence of theyr father Abbot, Prior, or warden, and yet they myght take of euery man, but they myght not geue ought to anye man, no not to them whom the lawes of God bound them to helpe. And so through theyr traditions & rules, the lawes of God coulde beare no rule with them.

Math. 15. And therfore of them might be moste truely sayde, that which Christe spake vnto the Pharisees, You breake the commaundements of God by your traditions: you honour God with your lippes, but your hartes be far from hym. And the longer prayers they vsed by day and by night, vnder pretence or colour of suche holynesse to geat the fauour of wyddowes & other simple folkes, that they might sing Trentalles and seruice for theyr husbandes and freendes, and admit or receaue them into their prayers: the more truely is verified of them the saying of Christe, Wo be to you Scribes and

Mat. 24. Pharisees, hypocrites, for ye deuoure wyddowes houses vnder colour of long prayers, therfore your damnation shalbe the greater. Wo be to you Scribes and Pharisees, hypocrites, for you goe about by sea and by lande to make no Nouices and newe brethren, and when they be let in, or receaued of your secte, you make them the children of hel, woorse then your selues be. Honour be to God,

who

who dyd put lyght in the harte of his faythfull and true minister of moste famous memorie kyng Henry the.viii. and gaue hym the knowledge of his word, and an earnest affection to seeke his glorye, and to put awaye all suche superstitious and pharisaicall sectes by Antechriste inuented, and set vp agayne the true woorde of God, and glory of his moste blessed name: as he gaue the lyke spirite vnto the moste noble and famous Princes, Iosaphat, Iolias, and Ezechias. God graunt all vs the Queenes hyghnesse faythfull and true subiectes, to feede of the sweete and sauourie bread of Gods owne worde, and (as Christe commaunded) to eschewe all our Pharisaicall and Papisticall leauen of mans faigned religion. Which, although it were before God moste abominable, and contrary to Gods commaundementes, and Christes pure religion, yet it was praysed to be a moste godlye lyfe, and highest state of perfection: as though a man myght be more godly, and more perfect by keepyng the rules, traditions, and professions of menne, then by keepyng the holye commaundementes of God. And breefely to passe ouer the vngodly and counterfayte religion, let vs rehearse somme other kyndes of Papisticall superstitions and abuses, as of Beades, of Ladye Psalters, and Rosaries, of fyfteene Oes, of Saint Barnardes bearles, of Saint Agathes letters, of Purgatory, of Masses satisfactory, of Stacions, and Iubilees, of faigned reliques, of halowed Beades, Belles, Bread, Water, Palmes, Candelles, fyre, and suche other, of superstitious

Other deuises and superstitions.

fastinges,

fastinges, of fraternities or brotherheades, of pardons, with suche like marchandise, which were so esteemed and abused to the great preiudise of Gods glorye and commaundementes, that they were made most high and most holy thynges, whereby to atteyne to the euerlastyng lyfe, or remission of sinne, yea also vayne inuentions, vnfruitefull ceremonies, and vngodly lawes, decrees, and counsels of Rome, were in suche wyse aduaunced, that nothyng was thought comparable in auctoritie, wisdome, learning, and godlynesse vnto them. So that the lawes of Rome (as they sayde) were to be receaued of all men, as the foure Euangelistes: to the whiche, all lawes of princes muste geue place. And the lawes of God also partly were left of, and lesse esteemed, that the saide lawes, decrees, & counsels, with their traditions and ceremonies, might be more duely kepte, and had in greater reuerence. Thus was the people through ignorance so blinded, with the goodly shewe and apparance of those thynges, that they thought the keepyng of them to be a more holynesse, a more perfect seruice and honouring of God, and more pleasing to God, then the keepyng of Gods commaundementes. Such hath benne the corrupt inclination of man, euer superstitiously geuen to make newe honoring of God of his owne head, and then to haue more affection and deuotion to keepe that, then to search out Gods holy commaundementes, and to keepe them. And furthermore, to take Gods commaundementes for mens commaundements, and mens commaundementes for Gods commaundements,

Decrees & Decretals.

yea,

yea, and for the highest, and most perfect and holy of all Gods commaundementes. And so was all confused, that scante well learned men, and but a small number of them knew, or at the least would know and durst affyrme the trueth, to separate or seuer Gods commaundementes, from the commaundementes of menne, whereupon dyd growe much errour, superstition, idolatrie, vayne religion, ouerwhart iudgement, great contention, with all vngodly lyuing.

Wherefore, as you haue anye zeale to the ryght and pure honouryng of God, as you haue any regarde to your owne soules, and to the lyfe that is to come, whiche is both without payne, and without end: apply your selues cheefly aboue al thyng, to reade and to heare Gods woord: marke diligently therin what his wyl is you shal doo, and with all your endeuour apply your selues to folowe the same. First you must haue an assured faith in God, and geue your selues wholly vnto hym, loue hym in prosperitie and aduersitie, and dreade to offende him euermore. Then for his sake loue al menne, freendes and foes, because they be his creation and image, and redeemed by Christe, as ye are. Caste in your mindes, how you may doo good vnto al men, vnto your powers, and hurt no man. Obey all your superiors & gouernours, serue your maisters faythfully and diligently, as well in theyr absence, as in theyr presence, not for dread of punishmente onely, but for conscience sake, knowyng that you are bound so to doo by Gods commaundementes. Disobey not your fathers and mothers, but ho-

An exhortation to the keping of gods commaundementes.

A breefe rehearsall of Gods commaundementes.

nour them, helpe them, and please them to your
power. Oppresse not, kyll not, beate not, neyther
slaunder, nor hate any man. But loue al menne,
speake well of all menne, helpe and succour euerye
man, as you may, yea, euen your enimies that hate
you, that speake euyll of you, and that doo hurte
you. Take no mans goodes, nor couet your neigh-
bours goodes wrongfully, but content your selues
with that whiche ye geat truely, and also bestowe
your owne goodes charitably, as nede and case re-
quyreth. Flye all idolatrie, witchcraft, and periu-
rie, commit no manner of adultrie, fornication,
nor other vnchastnesse, in wyll nor in deede, with
anye other mans wife, widdowe, or mayde, or o-
therwyse. And trauayling continually during
your lyfe, thus in the keping the commaundemen-
tes of God (wherein standeth the pure, principall,
and right honour of God, and whiche wrought in
fayth, God hath ordeyned to be the right trade and
path way vnto heauen:) you shall not fayle, as
Christ hath promised, to come to that blessed
and euerlasting life, where you shal liue
in glory and ioy with God for euer.
To whom be prayse, honour,
and impery, for euer
and euer.
Amen.
(.*.)

A sermon of Christian loue and charitie.

Of all thynges that be good to be taught vnto christian people, there is nothyng more necessarye to be spoken of, and dayly called vppon, then charitie: as wel for that al maner of woorkes of righteousnesse be conteyned in it, as also, that the decay thereof is the ruine or fall of the worlde, the banishment of vertue, and the cause of all vice. And for so muche as almost euery man, maketh and frameth to him selfe charitie after his owne appetite, and howe detestable so euer his lyfe be, both vnto God and man, yet he perswadeth him selfe still that he hath charitie: therefore you shall heare nowe a true and playne description or setting foorth of charitie, not of mens imagination, but of the very woordes and example of our Sauiour Iesus Christe. In which description or setting foorth, euery man (as it were in a glasse) may consyder him selfe, and see playnly without errour, whether he be in the true charitie or not.

What charitie is.

Charitie is, to loue God with al our hart, al our lyfe, and all our powers and strength. With al our harte: That is to say, that our harte, mynde, and study, be set to beleeue his woorde, to trust in him, and to loue him aboue all other thinges that we loue best in heauē or in earth. With al our life: that is to say, that our cheefe ioy and delight be set vpon him and his honour, & our whole life geuen vnto the seruice of him aboue all thinges, with him to

The loue of God.

liue and dye, and to forsake all other thinges, rather then him. For he that loueth his father or mother, sonne, or daughter, house, or lande, more then me (saith Christ) is not woorthy to haue me. With all our powers. that is to say, that with our handes and feete, with our eyes and eares, our mouthes and tongues, and with al our partes and powers, both of body & soule, we should be geuen to the keeping & fulfilling of his commaundementes. This is the fyrste and principall parte of charitie, but it is not the whole: for charitie is also to loue euery man, good and euyll, freende and foe, and what so euer cause be geuen to the contrarye, yet neuertheless to beare good wyl and hart vnto euery man, to vse our selues wel vnto them, as wel in woordes and countenaunces, as in all our outward actes & deedes: for so Christ him selfe taught, and so also he performed in deede. Of the loue of God he taught in this wyse vnto a doctour of the law, that asked him, which was the great & cheefe commaundement in the law? Loue thy lord God, (sayd Christ) with al thy hart, with al thy lyfe, and with al thy mind. And of the loue that we ought to haue among our selues eche to other, he teacheth vs thus, You haue heard it taught in times past, Thou shalt loue thy frend, and hate thy foe: But I tell you, Loue your enimies, speake well of them that diffame you and speake euil of you, doo wel to them that hate you, pray for them that vexe and persecute you, that you may be the children of your father that is in heauen. For he maketh his sunne to ryse both vppon the euyll and good, and

Mat, 10

The loue of thy neighbour.

Mat, 22.

Math, 5

Mat, 5

sendeth

sendeth rayne to iust and vniust. For yf you loue them that loue you, what rewarde shall you haue? Doo not the Publicanes lykewyse? And yf you speake well onely of them that be your brethren and deare beloued freendes, what greate matter is that? Doo not the heathen the same also. These be the very woordes of our Sauiour Christe him selfe, touchyng the loue of our neyghbour. And forasmuche as the Pharisees (with theyr most pestilent traditions, and false interpretations, and gloses) had corrupted, and almost clearely stopped vp this pure well of Gods liuely woorde, teaching that this loue and charitie parteyned onely to a mans freendes, and that it was sufficient for a man to loue them whiche doo loue him, and to hate his foes: therfore Christ opened this well againe, purged it, and scowred it, by geuing vnto his godlye lawe of charitie, a true and cleare interpretation, whiche is this: that we ought to loue euery man, both freende and foe, adding therto what commoditie we shall haue thereby, and what incommoditie by dooyng the contrary. What thyng can we wishe so good for vs, as the eternall heauenly father, to reckon and take vs for his children? And this shall we be sure of (sayth Christe) if we loue euerye man without exception. And yf we doo otherwyse (sayth he) we be no better then the Pharisees, Publicanes, and heathen, and shall haue our rewarde with them: that is, to be shut out from the number of Gods chosen chyldren, & from his euerlastyng inheritaunce in heauen.

Thus of true charitie, Christ taught that euery

man is bounde to loue God aboue all thinges, and to loue euery man, freende and foe. And thus lyke wyse he did vse him selfe, exhortyng his aduersaries, rebukyng the faultes of his aduersaries, and when he could not amende them, yet he prayed for them. First he loued God his father aboue al thinges: so muche that he sought not his owne glorye and wyl, but the glory & wyl of his father. I seeke not (sayde he) mine owne wyl, but the wyl of hym that sent me. Mat.26. For he refused not to dye, to satisfie his fathers wyl, saying. If it may be, let this cup of death goe from me: if not, thy wyl be done, and not myne. He loued not only his freendes, but also his enimies, whiche (in their hartes) bare exceedyng greate hatred agaynste hym, and in their tongues spake all euyll of hym, and in their actes & deedes pursued him with al their might and power, euen vnto death, yet al this not withstandyng, he withdrew not his fauour frō them, but still loued them, preached vnto them of loue, rebuked their false doctrine, their wicked liuing, and dyd good vnto them, patiently taking what so euer they spake or did against him. When they gaue him euil wordes, he gaue none euyll agayne: when they dyd stryke him, he did not smite againe: and when he suffered death, he dyd not flea them, nor threaten them, but prayed for them, and did put all thinges to his fathers will. Esai.53. And as a sheepe that is ledde vnto the shambles to be slayne, & as a lambe that is shorne of his fleese, maketh no noyse nor resistaunce, euen so he went vnto his death, without anye repugnaunce, or opening of his mouth to say any euyll. Acts.8.

Thus

Thus haue I set forth vnto you, what charitie is, al well by the doctrine, as by the examples of Christe him selfe, whereby also euerye man maye without errour knowe him selfe, what state & condition he standeth in, whether he be in charitie, (and so the chylde of the father in heauen) or not. For although almoste euery man perswadeth hym selfe to be in charitie, yet let hym examine none other man, but his owne hart, his life & conuersation, and he shall not be deceaued, but truely deceme and iudge whether he be in perfect charitie or not. For he that foloweth not his owne appetite and wyll, but geueth him selfe earnestly to God, to doo al his wyl and commaundementes, he may be sure that he loueth God aboue all thynges, and els surely he loueth him not, what so euer he pretende: as Christe sayd, If ye loue me, keepe my commaundementes. For he that knoweth my commaundements, and keepeth them, he it is (said Christ) that loueth me. And againe he sayth, He that loueth me, wyl keepe my woord, and my father wil loue him, and we wyll both comme to him, and dwell with him. And he that loueth me not, wyll not keepe my wordes. And lyke wyse, he that beareth good harte and mynde, and vseth well his tongue and deedes vnto euery man, freende & foe, he may know therby, that he hath charitie. And when he is sure also that almyghty God taketh him for his deare beloued sonne, as S. Iohn sayth, Hereby manifestly are knowen the children of God, from the chyldren of the deuyll: for who so euer dooth not loue his brother, belongeth not vnto God. Iohn. 13. i. Ioh. 4.

YOu haue heard a playne & a fruitfull setting forth of charitie, and howe profitable and necessarye a thyng charitie is. Howe charitie stretcheth it selfe both to God and man, freende and foe, and that by the doctrine and example of Christe. And also who may certifie him selfe whether he be in perfecte charitie or not, now as concerning the same matter, it followeth. The peruerse nature of man corrupt with sinne, and destitute of Gods woord and grace, thynketh it agaynste all reason, that a man shoulde loue his enimie, and hath manye persuasions whiche bryng him to the contrary. Agaynst all whiche reasons, we ought as well to set the teachyng, as the liuing of our Sauiour Christe, who louyng vs (when we were his enimies) dooth teache vs to loue our enimies. He dyd patientlye take for vs manye reproches, suffered beatyng and most cruel death. Therefore we be no members of him, if we wyll not folowe hym. Christ (sayth S. Peter) suffered for vs, leauing an example that we shoulde folowe him.

Against carnal men that wil not forgeue their enimies.

1. Pet. 2.

Furthermore, we must consyder, that to loue our freendes, is no more but that which theeues, adulterers, homicides, and al wicked persons doo: in so muche that Iewes, Turkes, Infidels, and al bruit beastes do loue them that be their freendes, of whō they haue theyr liuing, or anye other benefites. But to loue enimies, is the proper condition onely

of them that be the chyldren of God, the disciples and folowers of Chriſte. Notwithſtandyng, mans froward and corrupt nature, weigheth ouer deepely manye tymes, the offence and diſpleasure donne vnto him by enimies, and thinketh it a burden intollerable, to be bounde to loue them that hate him. But the burden ſhould be easy yenough, if (on the other ſide) euerye man woulde conſyder, what diſpleasure he hath donne to his enimie agayne, and what pleasure he hath receaued of his enemie. And if we finde no equal or euen recompence, neither in receauing pleasures of our enimie, nor in requiting diſpleasures vnto him agayne: then let vs ponder the diſpleasures whiche we haue donne againſt almyghty God, how often, and how greeuouſly we haue offended him, whereof yf we wyll haue of God forgeueneſſe, there is none other remedye, but to forgeue the offences done vnto vs, whiche be very ſmal in comparison of our offences donne agaynſt God.

And if we conſyder, that he which hath offended vs, deſerueth not to be forgeuen of vs, let vs conſyder agayne that we muche leſſe deſerue to be forgeuen of God. And although our enimie deſerue not to be forgeuen for his owne ſake, yet we ought to forgeue hym for Goddes loue, conſyderyng howe greate and manye beneſites we haue receaued of him, without our deſertes, and that Chriſte hath deſerued of vs, that for his ſake we ſhoulde forgeue them their treſpaſſes committed agaynſt vs. But here may ryſe a neceſſary queſtion to be diſſolued: If charitie require to thinke, ſpeake, and doo well

A queſtion

vnto

vnto euery man, both good and euyll: howe can magistrates execute iustice vpon malefactours or euyl dooers with charitie? Howe can they cast euil men in prison, take away their goodes, and sometime their liues, according to lawes, yf charitie wyl not suffer them so to do? Hereunto is a plaine and a breefe answeare, that plagues and punishmentes be not euyll of them selues, yf they be well taken of the harmelesse. And to and euyl man they are both good and necessarye, and may be executed accordyng to charitie, and with charitie shoulde be executed. For declaration whereof, you shal vnderstande that charitie hath two offices, the one contrary to the other, and yet both necessary to be vsed vppon menne of contrarye sorte and disposition. The one office of charitie is, to cherishe good and harmeles men, not to oppresse thē with false accusations, but to encourage them with rewardes to doo wel, and to continue in wel dooing, defending them with the swoorde from their aduersaries: as the office of Bysshoppes and Pastours is, to prayse good men for well dooing, that they may continue therein, and to rebuke and correct by the woord of God, the offences and crimes of all euyll disposed personnes. The other office of charitie is, to rebuke, correcte, and punishe vice, without regarde of persons, and is to be vsed agaynst them onely that be euyl men, and malefactours or euil dooers. And that it is as well the office of charitie to rebuke, punishe, and correct them that be euyll, as it is to cherishe and rewarde them that be good and harmeles, Saint Paul declareth (wryting to the Romans)

In answeare.

Charitie hath two offices.

Romans) saying, That the high powers are ordei- Rom. 13
ned of God, not to be dreadful to them that do wel,
but vnto malefactours, to draw the sword, to take
vengeaunce of hym that committeth the sinne.
And Saint Paule biddeth Timothe stoutly and 1. Tim. 1.
earnestly to rebuke sinne by the woorde of GOD.
So that both offices shoulde be diligently execu-
ted, to fight agaynst the kingdome of the deuyl, the
preacher with the woord, and the gouernour with
the sworde. Els they loue neyther God, nor them
whom they gouerne, yf (for lacke of correction)
they wylfully suffer God to be offended, and them
whom they gouerne, to perishe. For as euery lo-
uyng father correcteth his naturall sonne when
he dooth amisse, or els he loueth him not: so all go-
uernours of realmes, countreyes, townes, and
houses, shoulde louingly correct them which be of-
fendours, vnder their gouernaunce, and cherishe
them whiche liue innocently, yf they haue anye re-
spect eyther vnto God and theyr office, or loue vn-
to them of whom they haue gouernaunce. And
suche rebukes and punishmentes of them that
offende, must be donne in due time, least by delay,
the offendours fall headlonges into all manner of
mischeefe, and not onely be euyll them selues, but
also doo hurt vnto many men, drawing other by
theyr euyl example, to sinne and outrage after
them. As one theefe may both robbe many men,
and also make many theeues: and one seditious
person may allure many, and noy a whole towne
or countrey. And suche euyll persons that be so
great offendours to God, and the common weale,

charitie

charitie requyreth to be cut of from the bodye of the common weale, least they corrupte other good and honest persons: lyke as a good Surgion cutteth awaye a rotten and festred member for loue he hath to the whole body, lest it infect other members adioynyng vnto it. Thus it is declared vnto you, what true Charitie or Christian loue is, so playnly that no man neede to be deceaued. Whiche loue, who so euer keepeth, not only towardes God (whom he is bounde to loue aboue al thinges) but also towarde his neighbour, aswel freende as foe, it shal surely keepe him from al offence of God, and iust offence of man. Therfore beare wel away this one shorte lesson, that by true Christian charitie, God ought to be loued, good and euyll, freende and foe, & to al such, we ought (as we may) to doo good: those that be good, of loue to encourage and cherishe, because they be good: and those that be euyll, of loue to procure and seeke their correction and due punishmente, that they may thereby eyther be brought to goodnesse, or at the least, that God and the common wealth maye be lesse hurt & offended. And if we thus directe our life, by Christian loue & charitie, then Christe dooth promise and assure vs that he loueth vs, that we be the children of our heauenly father, reconciled to his fauour, verye members of Christe: and that after this short time of this present and mortall lyfe, we shal haue with him euerlasting life, in his euerlastyng kyngdome of heauen: Therfore to him with the father and the holy ghost, be all honour and glory, nowe and euer. Amen.

Against

A sermon gaynst swearing and periurie.

ALmyghty God, to the intent his most holy name shoulde be had in honour, & euermore be magnified of the people, cõmaundeth that no man should take his name vainly in his mouth, threatnyng punishment vnto hym that vnreuerently abuseth it by swearyng, forswearyng, and blasphemie. To thintent therfore that this commaundement maye be the better knowen and kept, it shalbe declared vnto you, both how it is lawfull for Christian people to sweare, and also what peryll and daunger it is vainely to sweare, or to be forsworne. First, when Iudges requyre othes of the people for declaration or opening of the trueth, or for execution of Iustice, this maner of swearing is lawful: also when men make faythfull promises, with calling to witnesse of the name of God, to kepe couenauntes, honest promises, statutes, lawes, and good customes, as Christian Princes doo in their conclusions of peace, for conseruation of common wealthes, and priuate persons promise their fidelitie in matrimonie, or one to another in honestie & true freendshyp: and all menne when they doo sweare to keepe common lawes, and locall statutes, and good customes, for due order to be had & continued among men, when subiectes doo sweare to be true & faithfull to their king and soueraigne lorde, and when iudges, magistrates, and officers, sweare truely to execute their offices, and when a man woulde

Howe and in what causes it is lawfull to sweare.

affirme the trueth to the settyng fooꝛth of Gods glooꝛy (fooꝛ the saluation of the people) in open pꝛeachyng of the Gospell, oꝛ in geuyng of good counsayle pꝛiuatly fooꝛ theyꝛ soules healthe: all these maner of swearyng fooꝛ causes necessary and honest, be lawfull. But when menne doo sweare of custome, in reasonyng, buying, and sellyng, oꝛ other dayly communication (as manye be common and great swearers) such kinde of swearing is vngodlye, vnlawfull, and fooꝛbidden by the commaundement of God. ffooꝛ suche swearyng is nothyng els, but takyng of Gods holy name in vayne. And here is to be noted, that lawfull swearyng is not fooꝛbydden, but commaunded by Almyghtye God. ffooꝛ we haue examples of Chꝛiste, and godly men in holy scripture, that dyd sweare them selues, and

Deut.9. requyꝛed othes of other lykewyse. And Gods com-

Psal.63. maundement is, Thou shalt dꝛead thy Looꝛd God, and shalt sweare by his name. And Almyghtye God by his pꝛophete Dauid sayth, All men shalbe pꝛayse that sweare by him.

Iohn.3. Thus dyd our Sauiour Chꝛiste sweare diuers

2.Co.1. tymes, saying, Verily, verily. And S. Paul swea-

Gen.24 reth thus, I call God to witnesse. And Abꝛaham (waxing olde) requyꝛed an othe of his seruaunte, that he shoulde pꝛocure a wife fooꝛ his sonne Isaac, whiche shoulde come of his owne kynred: and the seruaunt dyd sweare that he woulde perfourme

Gen.22 his maisters wyll. Abꝛaham also beyng requyꝛed, dyd sweare vnto Abimelech the kyng of Geraris, that he shoulde not hurte him, noꝛ his posteritie, and so lykewyse dyd Abimelech sweare vnto Abꝛa-

ham,

ham. And Dauid dyd sweare to be and continue a faythfull freende to Jonathas, and Jonathas dyd sweare to become a faythfull freende vnto Dauid.

Also, GOD once commaunded, that if a thyng were layde to pledge to any man, or leakt with him to keepe, if the same thing were stollen, or lost, that the keeper thereof shoulde be sworne before iudges, that he dyd not conueigh it away, nor vsed any deceite in causing the same to be cõueighed away, by his consent or knowledge. And S. Paule sayth, That in all matters of controuersie betweene two personnes, where as one sayth yea, and the other nay, so as no due proffe can be had of the trueth, the ende of euery suche controuersie, muste be an othe, ministred by a iudge. And moreouer, God by the prophete Jeremie sayth, Thou shalt sweare the Lord liueth, in trueth, in iudgement, in righteousnesse. So that whosoeuer sweareth when he is requyred of a iudge, let him be sure in his consience, that his othe haue these three conditions, and he shall neuer neede to be afrayde of periurie. Hebr. 6

First, he that sweareth, muste sweare truely, that is, he muste (setting apart al fauour and affection to the parties) haue the trueth onely before his eyes, and for loue thereof, say and speake that whiche he knoweth to be trueth, and no further. The second is, he that taketh an othe, muste doo it with iudgement, not rashly, and vnaduisedly, but soberly, consyderyng what an othe is. The third is, he that sweareth, muste sweare in ryghteousnesse: that is, for the very zeale and loue whiche he beareth to the defence of innocencie, to the maintenance of the trueth, what condition an othe ought to haue. The first. The second. The third.

trueth, and of the ryghteousnesse of the matter or cause: all profite, disprofite, all loue and fauour vnto the person for freendshyp or kynred layd apart.

Why we be wylled in scripture to sweare by the name God.

Thus an othe (if it haue with it these three conditions) is a parte of Gods glorye, whiche we are bounde by his commaundemente to geue vnto hym. For he wylleth that we shall sweare onely by his name: not that he hath pleasure in our othes, but lyke as he commaunded the Jewes to offer sacrifices vnto him, not for anye delyght that he had in them, but to kepe the Jewes from committyng of idolatrie: so he commaundyng vs to sweare by his holy name, dooth not teache vs that he deliteth in swearyng, but he thereby forbiddeth al menne to geue his glory to any creature in heauen, earth, or water. Hytherto you see, that othes lawfull, are commaunded of God, vsed of Patriarkes and Prophetes, of Christe himselfe, and of his Apostle Paule. Therefore Christian people muste thinke lawfull othes both godly and necessary. For by lawful promise and couenauntes confirmed by othes, princes and their countreyes are confirmed in common tranquilitie and peace. By holy promises, with calling the name of God to witnesse, we be made lyuelye members of Christe, when we professe his religion, receauing the Sacrament of Baptisme. By lyke holy promise, the Sacramente of matrimonie knitteth man & wife in perpetuall loue, that they delyre not to be separated, for anye displeasure or aduersitie that shall after happen. By lawfull othes, whiche Kynges, Princes, Judges and Magistrates doo sweare,

Esai.42
Psal.15

Commodities had by lawfull othes made & obserued.

common

common lawes are kepte inuiolate, iustice is indifferently ministred, harmelesse persons, fatherlesse children, widdowes, and pore men, are defended from murtherers, oppressours, & theeues, that they suffer no wrong, nor take any harme. By lawfull othes, mutuall societie, amitie, and good order is kepte continually in all communalties, as boroughes, cities, townes, and villages. And by lawful othes, malefactors are searched out, wrong doers are punished, & they which susteyne wrong, are restored to their ryght. Therfore lawfull swearing can not be euyll, whiche bryngeth vnto vs so many godlye, good, and necessarye commodities. Wherefore, when Christe so earnestly forbad swearyng, it may not so be vnderstanded, as though he dyd forbid al manner of othes: but he forbiddeth al vayne swearyng and foreswearyng both by God & by his creatures, as the common vse of swearyng in buying, selling, & in our daily communication, to the intent euery Christian mans woorde should be aswel regarded in suche matters, as if he should confirme his communication with an othe. For euery Christian mans worde (sayth S. Hierome) shoulde be so true, that it shoulde be regarded as an othe. And Chrisostome witnessing the same, sayth, It is not conuenient to sweare, for what needeth vs to sweare, when it is not lawfull for one of vs to make a lye vnto another? Peraduenture some wyll say, I am compelled to sweare, for els menne that do commune with me, or do buye & sell with me, will not beleeue me. To this aunsweareth S. Chrisostome, that he that thus sayth, sheweth

Vayne swearyng is forbidden.

An obiecon.

An aunsweare.

 hym

him selfe to be an vniust and a deceiptful person: for yf he were a trustie man, and his deedes taken to agree with his wordes, he shoulde not neede to sweare at al. For he that vseth trueth & plainnesse in his bargaynyng and communication, he shall haue no nede by such vaine swearing, to bring him selfe in credence with his neyghbours, nor his neighbours will not mistrust his sayinges. And yf his credence be so muche lost in deede, that he thinketh no man wyl beleeue hym without he sweare, then he may well thynke, his credence is cleane gone. For trueth it is (as Theophilactus writeth) that no man is lesse trusted then he that vseth muche to sweare. And almyghtie God by the wise man saith, That man which sweareth much, shalbe ful of sinne, and the scourge of God shal not depart from his house.

Eccle. 33.

Another obiection.

But here some men wil say, for excusing of their many othes in theyr dayly talke: why shoulde I not sweare, when I sweare truely? To such men it may be sayd: that though they sweare truelye, yet in swearing often vnaduisedly, for trifles, without necessitie, and when they shoulde not sweare, they be not without fault, but do take Gods most holy name in vayne. Muche more vngodlye and vnwise men are they, that abuse Gods moste holy name, not only in bying and selling of smal thinges dayly in al places, but also in eating, drinking, playing, communing, and reasonyng. As yf none of these thynges myght be done, except in doyng of them, the most holy name of God be commonly vsed and abused, vaynely and vnreuerently talked

An aunswere.

ked of, sworne by, and forsworne, to the breaking of Gods commaundement, and procurement of his indignation.

The seconde part of the sermon of swearyng.

YOu haue bene taught in the firste parte of this sermon agaynst swearing & periurie, what great danger it is to vse ỹ name of God in vayne. And that all kynde of swearyng is not vnlawfull, neyther agaynste Gods commaundement, and that there be thyee thynges requyred in a lawful othe. Firſt, that it be made for the maintenance of the trueth. Seconde, that it be made with iudgemente, not rashlye and vnaduisedly. Thyrdly, for the zeale and loue of iustice. Ye heard also what commodities commeth of lawfull othes, and what daunger commeth of rash and vnlawfull othes. Now as concerning the reſt of the same matter, ye shall vnderstande that aswell they vse the name of God in vayne, that by an othe make lawfull promises of good and honeſt thynges, and performe them not: as they whiche do promise euyll and vnlawfull thynges, and do performe the same. Of suche men that regarde not theyr godly promises bounde by an othe, but wittingly and wylfully breaketh them, we do reade in holy Scripture two notable punishmentes. Firſte, Iosue and the people of Israel made a league and faythfull promise of perpetuall amitie

Lawfull othes and promises woulde be better regarded.

Iosue. 9.

and frendshyp with the Gabaonites: notwithstandyng, afterwarde in the dayes of wicked Saule, manye of these Gabaonites were murdered, contrary to the sayde saythfull promise made. Wherewith almyghty God was so sore displeased, that he sent an vniuersall hunger vppon the whole countrey, whiche continued by the space of three yeeres. And God would not withdraw his punishment, vntyl the saide offence was reuenged by the death of. vii. sones, or nexte kinsmen of king Saul.

1. Reg. 2. Also whereas Zedechias king of Hierusalem, had promised fidelitie to the king of Chaldea, afterward when Zedechias contrary to his othe and allegiance, dyd rebell agaynst king Nabuchodonosor: this heathen kyng by Gods permission and sufferaunce, inuading the land of Iurie, and besieging the citie of Hierusalem, compelled the sayde kyng Zedechias to flee, and in fleeyng tooke hym prisoner, slue his sonnes before his face, and put out both his eyes: & binding him with chaynes, led hym prisoner miserably into Babylon.

Vnlawfull othes and promises are not to be kepte.

Thus dooth God shewe playnly howe much he abhorreth breakers of honest promises bounde by an othe made in his name. And of them that make wicked promises by an othe, and will performe the same, we haue example in the Scripture, chefely of Herode, of the wicked Iewes, and

Mat. 14. of Iepthath. Herode promised by an othe vnto the damosell whiche daunced before him, to geue vnto her what so euer she woulde aske: when she was instructed before of her wicked mother to aske the head of S. Iohn Baptist, Herode as he

tooke

tooke a wicked othe, so he more wickedly perfourmed the same, and cruelly slue the moste holy prophete. Lyke wyse dyd the malicious Jewes make an othe, cursing them selues if they did eyther eate or drynke vntyll they had slayne S. Paule. And Jepthath when God had geuen to him victorye of the chyldren of Ammon, promised of a foolishe deuotion vnto God, to offer for a sacrifice vnto him, that person whiche of his owne house should first meete with him after his returne home. By force of whiche fonde and vnaduised othe, he dyd slea his owne and onely daughter, whiche came out of his house with myrth and ioy to welcome hym home. Thus the promise whiche he made moste foolishly to God, agaynst Gods euerlastyng wyll, and the lawe of nature, moste cruelly he perfourmed: so committing agaynst God double offence. Therfore who so euer maketh any promise, byndyng him selfe thereunto by an othe: let hym forsee that the thyng which he promiseth, be good, honest, and not agaynst the commmaundement of God, & that it be in his owne power to perfourme it iustly: And suche good promises must all menne kepe euermore assuredly. But if a man at any time shal, eyther of ignorance or of malice, promise and sweare to doo any thyng, whiche is eyther agaynst the lawe of almyghty God, or not in his power to perfourme: let him take it for an vnlawful and vngodly othe.

Actes. 23
Iudg. 11.

Now we somethyng to speake of periury, to the intent you should know how great and greeuous an offence agaynst God this wylful periurie is: I wil

Agaynst periury.

In othe before a iudge

shew you what it is to take an othe before a iudge vpon a booke. First, when they, laying their handes vpon the Gospel booke, do sweare truely to enquire and to make a true presentment of thynges, wherewith they be charged, and not to let from saying the trueth & doyng truely, for fauour, loue, dread, or malice of any person, as God may helpe them, and the holy contentes of that booke: They must consyder, that in that booke is conteyned Gods euerlastyng trueth, his most holy and eternall worde, whereby we haue forgeuenesse of our sinnes, and be made inheritours of heauen, to lyue for euer with Gods angels and his saintes, in ioy and gladnesse. In the Gospel booke is conteyned also Gods terrible threates to obstinate sinners, that wyll not amende their lyues, nor beleeue the trueth of God his holy worde, and the euerlastyng payne prepared in hell for Idolaters, hypocrites, for false and vayne swearers, for periured men, for false witnesse bearers, for false condemners of innocent and giltlesse men, and for them whiche for fauour hyde the crimes of euyl doers, that they shoulde not be punished. So that whosoeuer wylfully forswereth him selfe vpon Christes holy Euangelie, they vtterly forsake Gods mercy, goodnesse & trueth, the merites of our sauiour Christes natiuitie, lyfe, passion, death, resurrection and ascention, they refuse the forgeuenesse of sinnes, promised to all penitent sinners, the ioyes of heauen, the company with Angels and Saintes for euermore whiche benefites and comfortes, are promised vnto true Christian persons in the gospell.

And

and they, ſo being forſworne vpon the Goſpel, do betake them ſelues to the deuils ſeruice, the maſter of al lyes, falſhod, deceipt, and periury, prouoking the great indignation and curſe of God agaynſt them in this lyfe, and the terrible wrath and iudgement of our ſauiour Chriſt, at the great day of the laſt iudgement, whē he ſhall iuſtly iudge both the quicke and the dead, accordyng to theyr workes. For whoſoeuer forſaketh the trueth, for loue or diſpleaſure of any man, or for lucre and profite to hym ſelfe, doth forſake Chriſt, and with Iudas betray hym. And although ſuche periured mens falſhod be nowe kept ſecrete, yet it ſhalbe opened at the laſt day, when the ſecretes of al mens heartes ſhalbe manifeſt to al the worlde. And then the trueth ſhall appeare, and accuſe them: and theyr owne conſcience, with all the bleſſed companie of heauen, ſhall beare witneſſe truely agaynſt them. And Chriſte the ryghteous iudge, ſhall then iuſtly condemne them to euerlaſtyng ſhame and death. This ſinne of periury almighty God by the prophete Malachie doth threaten to punyſhe ſoare, ſaying vnto the Iewes, I wyll come to you in iudgement, and I wyll be a ſwyft witneſſe and a ſharpe iudge vpon ſorcerers, adulterers, and periured perſons. Whiche thyng to the prophete Zachary God declareth in a viſion, wherein the prophete ſawe a booke fleeyng, whiche was .xx. cubites long, and .x. cubites broade, God ſayeing then vnto hym, This is the curſe that ſhall goe foorth vppon the face of the earth, for falſhood, falſe ſwearyng, and periury. And this curſe ſhall

Though periury do eſcape here vneſpyed & vnpuniſhed, it ſhall not doo ſo euer.

Malac. 3

Zacha. 5

enter into the house of the false man, and into the house of the periured man, and it shall remayne in the myddest of his house, and consume hym, the timber and stones of his house. Thus you see how muche God dooth hate periurie, and what punishment God hath prepared for false swearers and periured persons.

Thus you haue heard, how and in what causes it is lawful for a Christian man to sweare: ye haue hearde what properties and conditions a lawfull othe must haue, and also howe such lawfull othes are both godly & necessary to be obserued: ye haue hearde, that it is not lawfull to sweare vaynely, (that is) other wayes then in suche causes, and after suche sorte as is declared. And finally, ye haue heardo howe dammable a thing it is, eyther to forswear our selues, or to keepe an vnlawful and an vnadui sed othe. Wherefore let vs earnestly call for grace, that all vayne swearyng and periury set apart, we may only vse suche othes as be lawfull and godly, and that we may truely without all fraude keepe the same, accordyng to Gods wyll & pleasure. To whom with the sonne and the holy ghost, be al honour and glory.

Amen.

Of our goyng from GOD, the wise man saith, that pryde was the fyrst beginning: for by it mans hart was turned from God his maker. For pryde (sayth he) is the fountayne of all sinne: he that hath it, shalbe ful of curlynges, and at the ende it shall ouerthrowe him: and as by pryde and sinne we goe from God, so shal God & all goodnesse with him goe from vs. Eccle. 10

And the prophet Ozee dooth playnly affirme, that they whiche goe awaye styll from God by vicious liuing, and yet woulde goe about to pacifie hym otherwyse by sacrifice, and enterteyne him therby, they labour in vayne. For, notwithstandyng all theyr sacrifice, yet he goeth still away from them. For so much (sayth the prophet) as they doo not apply theyr mindes to returne to God, although they goe about with whole flockes and heardes to seeke the Lorde: yet they shall not finde him, for he is gonne away from them. Ozee. 5.

But as touching our turnyng to God, or from God, you shall vnderstande, that it may be donne diuers wayes. Sometimes directly by idolatry, as Israel and Juda then did: sometimes men go from God by lacke of faith, and mistrusting of God, whereof Esai speaketh in this wise, Wo to them that goe downe into Egypt to seeke for helpe, trusting in horses, and hauing confidence in the number of chariotes, and puisaunce or power of horsmenne: They haue no confidence in the holy God of Israel, nor seeke for the Lorde. Esai. 31.

But

But what foloweth? The Lord shall let his hand fall vppon them, and downe shall comme both the helper, and he that is holpen: They shalbe destroyed altogether. Sometyme men goe from God by the neglectyng of his commaundementes concerning their neighbours: whiche commaundeth them to expresse harty loue towardes euery man,
Zach. 7. as Zacharie sayde vnto the people in Goddes behalfe, Geue true iudgement, shewe mercye and compassion euery one to his brother, imagine no deceite towardes widowes, or children fatherlesse and motherlesse, towardes straunger, or the pore, let no man forge euyll in his hart agaynst his brother. But these thinges they passed not of, they turned theyr backes, and went theyr waye, they stopped theyr eares that they myght not heare, they hardened theyr hartes as an Adamant stone, that they myght not listen to the lawe, and the wordes that the Lorde had sent through his holy spirite, by his auncient prophetes. Wherefore the Lorde shewed his great indignation vpon them. It came
Ierem. 7 to passe (sayth the prophete) euen as I tolde them: as they woulde not heare, so when they cryed, they were not hearde, but were scattered into all kingdomes whiche they neuer knewe, and theyr lande was made desolate. And to be short, all they that may not abyde the worde of God, but folowing the perswasions & stubbernesse of theyr owne hartes, go backward, and not forward (as it is said in Je-
Ierem. 7 remie) They go and turne away from God. Insomuch that Origen sayth, He that with mind, with study, with dedes, with thought and care applyeth

and

and geueth hym selfe to Gods worde, and thinketh vpon his lawes day and nyght, geueth hym selfe wholy to God, and in his precepts and commaundementes is exercised: this is he that is turned to God. And on thother part he sayth, Whosoeuer is occupyed with fables and tales when the worde of God is rehearsed, he is turned from God. Whosoeuer in tyme of readyng Gods worde, is carefull in his mind of worldly busines of money, or of lucre, he is turned from GOD: whosoeuer is entangled with the cares of possessions, fylled with couetousnes of ryches: whosoeuer studieth for the glory and honour of this worlde, he is turned from God. So that after his minde, whosoeuer hath not a special mind to that thing that is commaunded or taught of God, he that doth not listen vnto it, embrace and print it in his heart, to thintent that he may duely fashion his lyfe thereafter, he is playnely turned from GOD, although he doo other thinges of his owne deuotion and mynde; whiche to hym seeme better, and more to Gods honour. Whiche thing to be true, we be taught and admonished in the holy scripture by therample of kyng Saul, who beyng commaunded of God by Samuel, that he shoulde kyll all the Amalechites and destroy them clearely with their goodes and cattel: yet he, beyng moued partly with pitie, and partly (as he thought) with deuotion vnto God, saued Agag the kyng, & all the cheefe of their cattell, therewith to make sacrifice vnto God. Wherwithal god being displeased highly, sayde vnto the prophete Samuel, I repent that euer I made Saul kyng, for he hath forsaken me, 1.Reg.15

and

and not followed my wordes, & so he commaunded Samuel to shewe him. And when Samuel asked wherefore (contrary to Gods word) he had saued the cattell: he excused the matter, partly by feare, saying he durst doo none other, for that the people would haue it so: partly, for that they were goodly beastes, he thought God would be content, seeyng it was donne of a good intent and deuotion, to honour God with the sacrifice of them.

But Samuel reproouing all such intentes and deuotions (seeme they neuer so much to Gods honour, if they stand not with his word, wherby we may be assured of his pleasure) sayde in this wyse, would God haue sacrifices and offeringes? Or rather that his worde shoulde be obeyed? To obey him, is better then offeringes, and to listen to him, is better then to offer the fat of rammes: yea, to repugne agaynst his voyce, is as euyll as the sinne of soothsaying: and not to agree to it, is lyke abominable idolatrie. And nowe for as muche as thou haste caste away the worde of the Lorde, he hath caste away thee, that thou shouldest not be kyng.

The turning of god from man.

By al these examples of holy scripture, we may knowe, that as we forsake God: so shal he euer forsake vs. And what miserable state dooth consequently and necessaryly folowe thereupon, a man may easyly consyder by the terrible threatenynges of God. And although he consyder not al the sayde misery to the vttermoste, being so great that it passeth any mans capacitie in this life sufficiently to consyder the same: yet he shall soone perceaue so

muche

muche thereof, that if his harte be not more then stony, or harder then the Adamant, he shall feare, tremble, and quake to call the same to his remembraunce. First the displeasure of God towardes vs, is commonly expressed in the Scripture by these two thynges: by shewyng his fearefull countenance vpon vs, and by turnyng his face, or hiding it from vs. By shewyng his dreadful countenance, is signified his greate wrath: but by turnyng his face or hiding thereof, is many times more signified, that is to say, that he clearely forsaketh vs, and geueth vs ouer. The whiche significations be taken of the properties of mens manners. For men towardes them whom they fauour commonly, beare a good, a chearefull, and a louing countenaunce: so that by the face or countenaunce of a man, it dooth commonlye appeare what wyll or mynde he beareth towardes other. So when God dooth shewe his dreadful countenaunce towardes vs, that is to say, dooth sende dreadfull plagues of warre, famine, or pestilence vpon vs, it appeareth that he is greatly wroth with vs: But when he withdraweth from vs his worde, the right doctrine of Christe, his gratious assistaunce and ayde (which is euer ioyned to his word) and leaueth vs to our owne wit, our owne wyll and strength: he declareth then, that he beginneth to forsake vs. For whereas God hath shewed to all them that truely beleeue his Gospel, his face of mercy in Iesus Christe, whiche dooth so lighten their hartes, that they (if they beholde it as they ought to doo) be transformed to his image, be made partakers

of the heauenly lyght, and of his holy spirite, and be fashioned to him in al goodnesse requisite to the children of God: so, if they after doo neglecte the same, yf they be vnthankfull vnto him, if they order not their lyues accordyng to his example and doctrine, and to the settyng forth of his glory, he wyll take away from them his kingdome, his holy worde, whereby he shoulde raigne in them, because they bring not forth the fruite thereof that he looketh for. Neuerthelesse, he is so mercyful, and of so long sufferaunce, that he dooth not shewe vpon vs that great wrath sodainly. But when we begyn to shrynke from his word, not beleeuing it, or not expressing it in our lyuinges: first he dooth send his messengers, the true preachers of his worde, to admonishe and warne vs of our duety: that as he for his part, for the great loue he bare vnto vs, delyuered his owne sonne to suffer death, that we by his death might be deliuered from death, and be restored to the lyfe euerlastyng, euermore to dwel with him, and to be partakers and inheritours with him, of his euerlasting glory and kingdome of heauen: so againe, that we for our parte shoulde walke in suche godly lyfe, as becommeth his children to doo. And if this wyll not serue, but styll we remayne disobedient to his worde and wyll, not knowyng him, not louing him, not fearing him, not puttyng our whole trust and confidence in him: and on the other syde, to our neighbours behauing our selues vnchastitably, by disdaine, enuie, malice, or by committing murder, robbery, adultry, gluttony, deceit, lying, swearyng, or other lyke detestable workes,

and

and vngodly behauiour: then he threatneth vs by terrible comminations, sweatyng in great anger, that whosoeuer doth these workes, shal neuer enter into his reast, which is the kyngdome of heauen. Heb. 4. Psal. 25.

The seconde part of the sermon, of falling from God.

IN the former part of this sermon ye haue learned how many maner of wayes men fal from God: some by idolatrie, some for lacke of faith, some by the neglectyng of theyr neyghbours, some by not hearing of Gods worde, some by the pleasure they take in the vanities of worldly thynges. Ye haue also learned in what miserie that man is, whiche is gone from God. And how we that God yet of his infinite goodnes to cal againe man from that his miserie, vseth first gentle admonitions by his preachers, after he layeth on terrible punishinges. Now we yt this gentle monition and threatnyng together do not serue, then God wyl shewe his terrible countenaunce vpon vs, he will powre intollerable plagues vpon our heades, and after he wil take away from vs al his ayde and assistance, wherewith before he did defende vs from all kynde maner of calamitie. As the Euangelical prophete Esai agreeing with Christes parable, doth teache vs, saying, That God had made a goodly vineyarde for his beloued children: he hedged it, he builded it rounde Esai. 5. Mat. 21.

about,

about, he planted it with chosen vines, and made a turret in the myddes thereof, and therein also a wyne presse. And when he looked that it shoulde bring him foorth good grapes, it brought foorth wylde grapes: and after it foloweth, Nowe shal I shewe you (sayth God) what I wyll doo with my vineyarde: I wyll plucke downe the hedges, that it may perishe: I wyll breake downe the walles, that it may be troden vnder foote: I wyll let it lye waste, it shall not be cut, it shall not be digged, but bryers and thornes shall ouergrowe it, and I shall commaunde the cloudes that they shall no more rayne vpon it.

By these threatenynges we are monished and warned, that if we which are the chosen vineyard of God, bring not foorth good grapes, that is to say, good woorkes that may be delectable and pleasant in his sight, when he looketh for them, when he sendeth his messengers to cal vpon vs for them, but rather bring foorth wild grapes, that is to say, sowre woorkes, vnsweete, vnsauery, and vnfruitefull: then, wyl he plucke awaye all defence, a suffer greeuous plagues of famine and battell, dearth a death to light vpon vs. Finally, if these do not yet serue, he wyl let vs lye waste, he wyl geue vs ouer, he wyll turne awaye from vs, he wyll oygge and delue no more about vs, he wyll let vs alone, and suffer vs to bring foorth euen such fruit as we wil, to bring foorth brambles, bryers, and thornes, all naughtinesse, all vice, and that so aboundauntly, that they shall cleane ouergrowe vs, choke, strangle, and vtterly destroy vs. But they that in this

world

worlde, liue not after God, (but after their owne carnall libertie) perceiue not this great wrath of God towardes them, that he wyll not digge, nor delue any more about them, that he doth let them alone euen to them selues. But they take this for a great benefite of God, to haue all their owne libertie: and so they liue, as carnal libertie were the true libertie of the Gospel. But God forbid (good people) that euer we shoulde desyre suche libertie. For although God suffer sometimes the wicked to haue their pleasure in this worlde, yet the ende of vngodly liuing is at length endlesse destruction. The murmuring Israelites, had that they longed for, they had quailes enough, yea, til they were wery of them. But what was the end thereof? Their swete meat had soure sauce: euen whyles the meat was in their mouthes, the plague of God lyghted vpon them, and sodenly they dyed. So, yf we liue vngodly, and God suffereth vs to folowe our owne wils, to haue our owne delightes & pleasures, and correcteth vs not with some plague: it is no doubt, but he is almost vtterly displeased with vs. And although it be long or he strike, yet many tymes, when he stryketh suche persons, he striketh them at once, for euer. So that when he doth not strike vs, when he ceaseth to afflict vs, to punish or beat vs, and suffereth vs to run headlonges into al vngodlinesse, & pleasures of this worlde that we delite in, without punishment & aduersitie, it is a dreadfull token that he loueth vs no longer, that he careth no longer for vs, but hath geuen vs ouer, to our owne selues. As long as a man doth pryne his Num, 11.

vines, doth digge at the rootes, & doth lay freashe earth to them, he hath a minde to them, he perceiueth some token of fruitefulnesse that may be recouered in them, but when he wyll bestowe no more such cost and labour about them, then it is a signe that he thinketh they wyl neuer be good. And the father, as long as he loueth his chylde, he looketh angerly, he correcteth hym when he dooth amisse: but when that serueth not, and vppon that he ceaseth from correction of hym, and suffereth hym to do what he list hym selfe, it is a signe that he intendeth to dislinherite hym, and to cast hym away for euer. So surely, nothyng should perce our hart so sore, and put vs in suche horrible feare, as when we knowe in our conscience, that we haue greeuously offended God, and do so continue, and that yet he striketh not, but quietly suffereth vs in the naughtinesse that we haue delyght in. Then specially it is time to crye, and to crye againe, as Dauid dyd: Cast me not away from thy face, and take not away thy holy spirite from me. Lord turne not away thy face from me, cast not thy seruaunt away in displeasure. Hide not thy face from me, least I be like vnto thē that go downe to hell. The which lamentable prayers of hym, as they do certifie vs what horrible danger they be in, from whom god turneth his face (for the tyme, and as long as he so dooth:) so should they moue and stirre vs to cry vppon God with all our heart, that we may not be brought into that state, whiche doubtles is so sorowful, so miserable, and so dreadful, as no tongue can sufficiently expresse, nor any heart can thynke.

Psalm. 2.
Psalm. 142
Psalm. 26.

For

For what deadly greefe may a man ſuppoſe it is to be vnder the wrath of God, to be forſaken of hym, to haue his holy ſpirit, the aucthour of al goodnes, to be taken from hym, to be brought to ſo vyle a condition, that he ſhalbe leaſt meete for no better purpoſe, then to be for euer condempned to hel. For not only ſuche places of Dauid do ſhew, that vpon the turnyng of Gods face from any perſons, they ſhalbe leaſt bare from al goodneſſe, & far from hope of remedy, but alſo the place rehearſed laſt before of Eſai, doth meane the ſame, which ſheweth, that god at length doth ſo forſake his vnfruiteful vineyard, that he wyl not only ſuffer it to bring foorth weedes, bryers, & thornes, but alſo, further to puniſhe the vnfruitefulneſſe of it. He ſaith he wil not cut it, he wyl not delue it, & he wyl commaund the cloudes that they ſhal not raigne vpon it, wherby is ſignified the teachyng of his holy worde, which S. Paul, after a lyke maner, expreſſed by plantyng and watering, meanyng that he wyl take that away from them, ſo that they ſhalbe no longer of his kingdome, they ſhalbe no longer gouerned by his holy ſpirite, they ſhalbe put from the grace and benefites that they had, and euer myght haue enioyed through Chriſte, they ſhalbe depriued of the heauenly lyght, and life which they had in Chriſt, whyles they abode in him: they ſhalbe, (as they were once) as men without God in this world, or rather in worſe taking. And to be ſhort, they ſhalbe geuen into the power of the deuill, whiche beareth the rule in all them that be caſt away from God, as he dyd in Saul and Judas, and generally

1. Reg. 15. in all such, as worke after their owne wylles, the chyldren of mistrust and vnbeliefe. Let vs beware therefore (good Christian people) lest that we, reiecting or casting away gods worde, (by the which we obteyne and retayne true fayth in God) be not at length cast of so farre, that we become as the chyldren of vnbeliefe, which be of two sortes, farre diuers, yea, almost cleane contrary, and yet both be very farre from returnyng to God. The one sorte, onlye waying their sinfull and detestable liuyng, with the ryght iudgement & straightnesse of gods ryghteousnesse, be so without counsayle, and be so comfortlesse (as al they must nedes be, from whom the spirite of counsell & comfort is gone) that they wyl not be perswaded in their hartes, but that eyther God can not, or els that he wyl not take them agayne to his fauour & mercie. The other, hearing the louing and large promises of gods mercie, and so not conceiuing a ryght fayth therof, make those promises larger then euer God dyd, trusting, that although they continue in their sinfull and detestable liuing neuer so long, yet that GOD at the
Ezech. 18. and. 33. ende of their lyfe, wyl shew his mercie vpon them, and that then they wyll returne. And both these two sortes of men be in a damnable state, and yet neuertheless, God (who wylleth not the death of the wicked) hath shewed means, wherby both the same (if they take heede in season) may escape. The fyrst, as they do dreade Gods ryghtfull iustice in punishing sinners (whereby they shoulde be dismaid & shoulde dispaire in deede, as touchyng any hope that may be in them selues) so yt they would

Agaynst desperation.

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constantly or stedfastly beleue, that gods mercie is the remedy appoynted agaynst suche dispayre and distrust, not only for them, but generally for all that be sory and truely repentaunt, and wyll therwithall sticke to Gods mercie, they may be sure they shall obteyne mercie, and enter into the port or hauen of sauegarde, into the whiche whosoeuer dooth come, be they before tyme neuer so wicked, they shalbe out of daunger of euerlasting dampnation, as God by Ezechiel sayth, What tyme soeuer the sinner dooth returne, and take earnest and true repentance, I wyll forget al his wickednesse. Ezech. 33.

The other, as they be ready to beleeue Gods promises, so they shoulde be as ready to beleeue the threatnynges of God: aswell they shoulde beleeue the lawe, as the Gospel: aswel that there is an hell and euerlastyng fyre, as that there is an heauen, and euerlastyng ioy: aswell they shoulde beleeue dampnation to be threatned to the wicked & euyll doers, as saluation to be promised to the faythfull in woord and woorkes: aswell they should beleeue God to be true in the one, as in the other. And the sinners that continue in their wicked liuing, ought to thynke, that the promises of Gods mercie and the Gospel, parteyne not vnto them beyng in that state, but only the lawe, and those Scriptures whiche conteyne the wrath and indignation of God, and his threatnynges, whiche shoulde certifie them, that as they do ouer boldly presume of Gods mercy, and liue dissolutely: so dooth God stil more and more withdraw his mercy from thē, and he is so prouoked thereby to wrath at length, Against presumption.

that he destroyeth suche presumers many tymes
1. Thes. 5. sodaynely. For of such S. Paul saide thus, When they shall say it is peace, there is no daunger, then shall sodayne destruction come vpon them. Let vs beware therefore of such naughty boldnesse to sin: for God, whiche hath promised his mercy to them that be truely repentaunt, (although it be at the latter ende) hath not promised to the presumpteous sinner, eyther that he shall haue long lyfe, or that he shall haue true repentaunce at the laste ende. But for that purpose hath he made euery mans death vncertayne, that he shoulde not put his hope in thende, and in the meane season (to Gods hygh displeasure) liue vngodly. Wherefore, let vs folowe the counsayle of the wyse man: let vs make no tarying to turne vnto the Lorde: let vs not put it from day to day, for sodaynely shall his wrath come, and in tyme of vengeaunce he wyll destroy the wicked. Let vs therefore turne betimes, and when we turne, let vs pray to God, as
Ozee. 14. Ozee teacheth, sayeing, Forgeue all our sinnes, receiue vs gratiously. And yf we turne to hym with an humble and a very penitent heart, he wyll receiue vs to his fauour and grace, for his holye names sake, for his promise sake, for his trueth and mercies sake, promised to all faythfull beleeuers in Jesus Christe his only natural sonne: to whom the only Sauiour of the world, with the father and the holy ghost, be all honour, glory, and power, worlde without ende. Amen.

An

An exhortation againſt the feare of death.

IT is not to be marueyled, ỹ worldly men do feare to dye: For death depriueth them of all worldly honours, riches, & poſſeſſions, in the fruition wherof, the worldly man counteth hym ſelfe happy, ſo long as he may enioy them at his owne pleaſure, and otherwyſe, yf he be diſpoſſeſſed of the ſame, without hope of recouerie, then he can none otherwyſe thynke of hym ſelfe, but that he is vnhappye, becauſe he hath loſt his worldly ioye and pleaſure. Alas thynketh this carnall man, ſhall I nowe depart for euer from al my honours, al my treaſure, from my countrey, frendes, riches, poſſeſſions, and worldly pleaſures, whiche are my ioy and heartes delite? Alas that euer that day ſhall come, when all theſe I muſt bid fare wel at once, and neuer to enioy any of them after. Wherefore it is not without great cauſe ſpoken of the wyſe man, O death howe bitter and ſoure is the remembraunce of thee, to a man that liueth in peace and proſperitie in his ſubſtaunce, to a man liuyng at eaſe, leading his life after his owne mind without trouble, and is therewithal wel pampered & fedde? There be other men, whom this worlde doth not ſo greatly laugh vpon, but rather vexe and oppreſſe with pouertie, ſickneſſe, or ſome other aduerſitie, yet they do feare death, partly becauſe the fleſhe abhorreth naturally his owne ſorowfull diſſolution, whiche Eccle. 41.

death dooth threaten vnto them, and partlye, by reason of sicknesses and painefull diseases, whiche be most strong panges and agonies in the fleashe, and vse commonlye to come to sicke menne before death, or at the least accompany death, whensoeuer it commeth.

Although these two causes seeme great & weightie to a worldly man, wherevpon he is mooued to feare death, yet there is another cause muche greater then any of these afore rehearsed, for whiche in deede, he hath iust cause to feare death, and that is, the state and condition wherevnto at the last ende death bryngeth all them that haue theyr heartes fixed vpon this worlde, without repentaunce and amendement: This state and condition is called the seconde death, which vnto all suche shal ensue after this bodyly death. And this is that death, whiche in deede ought to be dread & feared: for it is an euerlastyng losse without remedy of the grace and fauour of God, and of euerlastyng ioy, pleasure, and felicitie. And it is not only the losse for euer of al these eternall pleasures, but also it is the condempnation both of body and soule, (without eyther appellation, or hope of redemption) vnto euerlastyng paynes in hel. Vnto this state death sent the vnmercifull and the vngodly riche man (that Luke speaketh of in his Gospel) who liuing in al wealth and pleasure in this worlde, and cherishing him selfe dayly with dayntie fare, and gorgeous apparel, despised poore Lazarus that lay pitifully at his gate, miserably plagued, and full of sores, and also greeuously pyned with hunger.

Luke. 16.

Both

Both theſe two were arreſted of death, which ſent Lazarus the poore miſerable man by angelles anone vnto Abrahams boſome, a place of reſt, pleaſure, & conſolation: but the vnmercifull riche man deſſended downe into hel, and being in tormentes, he cryed for comfort, complaining of the intollerable payne that he ſuffered in that flame of fyre, but it was to late. So vnto this place bodyly death ſendeth al them that in this worlde haue their ioy and felicitie, al them that in this world be vnfaithful vnto God, and vncharitable vnto their neyghbours, ſo dying without repentaunce, and hope of Gods mercie. Wherefore it is no marueyle, that the worldly man feareth death, for he hath muche more cauſe ſo to do, then he him ſelf doth conſyder. Thus we ſee three cauſes, why worldly men feare death. One, becauſe they ſhall loſe thereby theyr worldly honours, riches, poſſeſſions, and all theyr heartes deſyres: Another, becauſe of the paineful diſeales and bitter panges, whiche commonlye men ſuffer, eyther before, or at the tyme of death: but the chiefe cauſe aboue al other, is the dreade of the miſerable ſtate of eternal dampnation both of body and ſoule, whiche they feare ſhal folowe, after theyr departing from the worldly pleaſures of this preſent lyfe. The firſt, Seconde, Thirde.

For theſe cauſes be al mortal men, (whiche be geuen to the loue of this world) both in feare, and ſtate of death, through ſinne (as the holy Apoſtle ſayth) ſo long as they liue here in this world. But (euerlaſtyng thankes be to almyghtie GOD for euer) there is neuer one of al theſe cauſes, no nor Hebre. x.

yet

yet they altogether that can make a true Christian
1. Cor. 3. man afrayde to dye (whiche is the very member of Christ, the temple of the holy ghost, the sonne of God, and the very inheritour of the euerlastyng kyngdome of heauen:) but playnely contrary, he conceiueth great and many causes, vndoubtedly grounded vppon the infallible and euerlastyng trueth of ỹ woord of God, which moueth hym not onlye to put away the feare of bodyly death, but also for the manyfolde benefites and singuler commodities, whiche ensue vnto euery faythfull person by reason of the same, to wishe, desire, and long heartyly for it. For death shalbe to him no death at all, but a very deliueraunce from death, from all paynes, cares, and sorowes, miseries, and wretchednesse of this worlde, and the very entry into rest, and a beginnyng of euerlastyng ioy, a tastyng of heauenly pleasures, so great, that neyther tongue is able to expresse, neyther eye to see, nor eare to heare them: no, nor any earthly mans heart to conceiue them. So exceedyng great benefites they be, whiche GOD our heauenly father by his meere mercie, and for the loue of his sonne Jesus Christe, hath layde vp in store, and prepared for them, that humbly submit them selues to Gods wyll, & euermore vnfaignedly loue hym, from the botome of their heartes. And we ought to beleeue that death being slaine by Christ, can not kepe any man, that stedfastly trusteth in Christe, vnder his perpetuall tyranny and subiection: but that he shall ryse from death agayne vnto glory at the last day, appoynted by almyghty God, like as Christe

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our head dyd ryse agayne, accordyng to Gods appoyntment, the thirde day. For Saint Augustine sayth, The head going before, the members trust to followe, and come after. And Saint Paul sayth, If Christe be rysen from the dead, we shall ryse also from the same. And to comfort all Christian persons herein, holy Scripture calleth this bodyly death a sleepe, wherein mans senses be (as it were) taken from him for a season, and yet when he awaketh, he is more freshe, then he was when he went to bed: So, although we haue our soules separated from our bodyes for a season, yet at the generall resurrection, we shalbe more freshe, beautiful and perfect, then we be nowe. For nowe we be mortall, then we shalbe immortall: nowe infecte with diuers infirmities, then cleane lyke voyde of all mortall infirmities: nowe we be subiect to all carnall desyres, then we shalbe all spirituall, desyring nothyng but Gods glory, and thynges eternall. Thus is this bodyly death, a dore or entring vnto lyfe, and therfore not so much dreadful, (yf it be ryghtly consydered) as it is comfortable, not a mischeefe, but a remedy for all mischeefe, no enemie, but a freende, not a cruell tyraunt, but a gentle guide, leadyng vs, not to mortalitie, but to immortalitie, not to sorowe and payne, but to ioy and pleasure, and that to endure for euer, yf it be thankefully taken and accepted as Gods messenger, and patiently borne of vs for Christes loue, that suffered moste painefull death for our loue, to redeeme vs from death eternall. Accordyng hereunto, Saint Paul sayth, Rom. 4.

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Rom.4. our lyfe is hyd with Christe in God, but when our lyfe shall appeare, then shall we also appeare with hym in glory. Why then shall we feare to dye? consydering the manifolde and comfortable promises of the Gospell, and of holy scriptures. God the father hath geuen vs euerlastyng lyfe, (sayth saint

Iohn.6. John) and this lyfe is in his sonne, he that hath the sonne, hath lyfe, and he that hath not the sōne, hath not lyfe. And this I wrote (sayth S. John)

Iohn.6. to you that beleeue in the name of ỹ sonne of god, that you may knowe that you haue euerlastyng lyfe, and that you do beleeue vpon the name of the sonne of God. And our Sauiour Christe sayth, He

Iohn.6. that beleeueth in me, hath lyfe euerlastyng, and I wyll rayse hym from death to lyfe at the last day.

1.Cor.1. S. Paul also sayth, that Christe is ordeyned and made of God our ryghteousnesse, our holynesse & redemption, to the intent that he whiche wyl glory, shoulde glory in the Lorde. S. Paul dyd contempne, and set litle by al other thinges, esteeming them as dunge, whiche before he hadde in verye great price, that he myght be founde in Christe, to

Coloss.3. haue euerlastyng lyfe, true holynesse, ryghteousnesse and redemption. Finally, Saint Paul maketh a playne argument in this wyse: If our heauenly father woulde not spare his owne natural sonne, but dyd geue him to death for vs: how can it be, that with hym he shoulde not geue vs all thynges? Therefore yf we haue Christe, then haue we with hym, and by hym, all good thinges whatsoeuer we canne in our heartes wishe or desyre: as victorye ouer death, sinne, and hell:

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we haue the fauour of God, peace with hym, holy-neſſe, wyſedome, iuſtice, power, lyfe, and redemption, we haue by hym perpetual health, wealth, ioy, and bliſſe euerlaſtyng.

The ſeconde part of the ſermon, of the feare of death.

I Thath ben hertofore ſhewed you, that there be three cauſes wherefore men do cõmonly feare death. Firſt, the ſorowful departing from worldly goods and pleaſures. The ſeconde, the feare of the panges and paynes that come with death. Laſt and principall cauſe is, the horrible feare of extreme miſerie, and perpetuall dampnation in tyme to come. And yet none of theſe three cauſes troubleth good men, becauſe they ſtaye them ſelues by true fayth, perfite charitie, and ſure hope of the endleſſe ioye and bliſſe euerlaſtyng.

All thoſe therefore haue great cauſe to be full of ioy, that be ioyned to Chriſt with true fayth, ſtedfaſt hope, and perfect charitie, and not to feare death nor euerlaſtyng dampnation. For death can not depriue them of Jeſus Chriſte, nor any ſinne canne condempne them that are graffed ſurely in hym, whiche is their only ioye, treaſure, and lyfe. Let vs repent our ſinnes, amende our liues, truſt in his mercie and ſatiſfaction, and death can neyther take hym from vs, nor vs from him. For then (as S. Paul ſayth) whether we liue or dye, we be

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the Lordes owne. And agayne he sayth, Christ dyed dye, and rose agayne, because he shoulde be Lorde both of the dead and quicke. Then yf we be the Lordes owne when we be dead, it must needes folowe that suche temporal death, not only can not harme vs, but also, that it shal much be to our profite, and ioyne vs vnto God more perfectly. And thereof the Christian heart may surely be certified by the infallible or vndeceaueable trueth of holy Scripture. It is God (sayth Saint Paul) which hath prepared vs vnto immortalitie, and the same is he whiche hath geuen vs an earnest of the spirite. Therefore let vs be alwayes of good comfort, for we knowe that so long as we be in the body, we be (as it were) farre from GOD in a straunge countrey, subiect to many perils, walkyng without perfect syght, and knowledge of almyghty God, only seeing hym by fayth in holy scriptures. But we haue a courage and desyre rather to be at home with God our Sauiour Christ, farre from the body, where we maye beholde his Godhead, as he is, face to face, to our euerlastyng comfort. These be saint Pauls woordes in effect, whereby we may perceiue, that the lyfe in this worlde, is resembled and likened to a pilgrimage in a strange countrey, farre from God: and that death, deliuering vs from our bodyes, dooth sende vs strayght home into our owne countrey, and maketh vs to dwell presently with GOD for euer, in euerlastyng rest and quietnesse: So that to dye is no losse, but profite and winnyng to all true Christian people. What lost the thiefe that hanged

Heb. 13.

on

on the crosse with Christ, by his bodyly death: yea, Luke. 23.
howe muche dyd he gayne by it? Dyd not our Sauiour say vnto hym, This day thou shalt be with me in Paradise? And Lazarus that pitifull person, that laye before the riche mans gate, payned with sores, and pyned with hunger, dyd not death hyghly profite and promote hym, which by the ministery of Angels sent hym vnto Abrahams bosome, a place of rest, ioy, and heauenly consolation? Let vs thynke none other (good Christian people) but Christe hath prepared and made ready before, the same ioy and felicitie for vs, that he prepared for Lazarus and the thiefe. Wherefore, let vs sticke vnto his saluation and gratious redemption, and beleeue his woorde, serue hym from our heartes, loue and obey hym, and whatsoeuer we haue done heretofore contrary to his most holy wyll, nowe let vs repent in tyme, and hereafter study to correct our lyfe: and doubt not, but we shall finde hym as mercyfull vnto vs, as he was eyther to Lazarus, or to the thiefe, whose examples are written in holy Scripture, for the comfort of them that be sinners, and subiect to sorowes, miseries, and calamities in this worlde, that they shoulde not dispayre in Gods mercie, but euer trust thereby to haue forgeuenesse of their sinnes, and life euerlastyng, as Lazarus and the thiefe had. Thus I trust euery Christian man perceiueth by the infallible or vndeceyuable word of God, that bodyly death can not harme nor hynder them that truely beleeue in Christ, but contrary shall profite and promote the Christian soules, Luke. 16.

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whiche beyng truely penitent for their offences, depart hence in perfect charitie, and in sure trust, that God is mercifull to them, forgeuing their sinnes, for the merites of Jesus Christe is only naturall sonne.

The seconde cause why some do feare death.

The seconde cause why some do feare death, his sore sickenesse, and greeuous paynes, whiche partly come before death, and partly accompanyeth or commeth with death whensoeuer it commeth. This feare is the feare of the frayle fleashe, and a naturall passion belongyng vnto the nature of a mortall man. But true fayth in Gods promises, and regarde of the paynes and panges, whiche Christe vpon the crosse suffred for vs miserable sinners, with consyderation of the ioy & euerlasting lyfe to come in heauen, wyl mitigate and allwage lesse those paynes, and moderate or bryng into a meane this feare, that it shal neuer be able to ouerthrowe the heartie desyre and gladnesse that the Christian soule hath to be separated from this corrupt body, that it may come to the gratious presence of our Sauiour Jesus Christe. If we beleue stedfastly the woord of God, we shall perceiue that such bodyly sickenesse, panges of death, or whatsoeuer dolorous panges we suffer, eyther before or with death, be nothyng els in Christian men but the rod of our heauenly and louing father, wherewith he mercifully correcteth vs, eyther to trye and declare the fayth of his patient chyldren, that they may be founde laudable, glorious, and honorable in his syght, when Jesus Christ shalbe openlye shewed to be the iudge of all the worlde, or els

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to chastice and amende in them whatsoeuer offendeth his fatherly and gratious goodnesse, lest they shoulde perishe euerlastingly. And this his correctyng rodde, is common to all them that be truely his. Therefore let vs cast away the burden of sinne, that lyeth to heauie in our neckes, and returne vnto GOD by true penaunce and amendement of our lyues, let vs with patience runne this course that is appoynted, sufferyng (for his sake that dyed for our saluation) all sorowes and panges of death, and death it selfe ioyfully, when God sendeth it to vs, hauyng our eyes fyxed and set faste euer vppon the head and captayne of our fayth, Jesus Christe: Who (consyderyng the ioy that he shoulde come vnto) cared neyther for the shame nor payne of death, but wyllyngly conformyng and framyng his wyll to his fathers wyll, moste patiently suffered the moste shamefull and paynefull death of the crosse, beyng innocent and harmelesse. And now therfore he is exalted in heauen, and euerlastingly sitteth on the right hande of the throne of God the father. Let vs call to our remembraunce therefore the life and ioyes of heauen, that are kept for all them that patientlye do suffer here with Christe, and consyder that Christe suffered all his paynefull passion by sinners, and for sinners: and then we shall with patience, and the more easily suffer suche sorowes and paynes, when they come. Let vs not set at lyght the chastisyng of the Lorde, nor grudge at hym, nor fall from hym, when of hym we be corrected: for the Lorde loueth them whom he doth correcte, and Phil, ii.

beateth euery one whom he taketh to his chylde.
Heb.xii. What chylde is that (sayth saint Paul) whom the father loueth, and dooth not chastice? If ye be without Gods correction, (whiche all his welbeloued and true chyldren haue) then be you but bastardes, smally regarded of god, and not his true chyldren.

Therfore, seing that when we haue in earth our carnall fathers to be our correctours, we do feare them, and reuerently take theyr correction: shall we not muche more be in subiection to God our spirituall father, by whom we shall haue euerlasting lyfe? And our carnall fathers sometyme correct vs euen as pleaseth them, without cause: but this father iustlye correcteth vs, eyther for our sinne, to the intent we shoulde amende, or for our commoditie and wealth, to make vs thereby partakers of his holinesse. Furthermore, al correction whiche God sendeth vs in this present tyme, seemeth to haue no ioy and comfort, but sorowe and paine, yet it bringeth with it a taste of Gods mercie and goodnesse, towards them that be so corrected, and a sure hope of Gods euerlasting consolation in heauen. If then these sorowes, diseases, and sicknesses, and also death it selfe, be nothyng els but our heauenly fathers rod, wherby he certifieth vs of his loue and gracious fauour, whereby he tryeth and purifieth vs, whereby he geueth vnto vs holynesse, and certifieth vs that we be his chyldren, and he our mercyfull father: shall not we then with al humilitie, as obedient and louyng chyldren, ioyfully kysse our heauenlye fa-

thers rod, and euer say in our hearte, with our ſauiour Jeſus Chriſt, Father, yf this anguiſhe and ſorowe whiche I feele, and death whiche I ſee approche, may not paſſe, but that thy wyll is that I muſt ſuffer them, thy wyl be donne. Mat. 25.

¶ The thirde part of the ſermon of the feare of death.

IN this ſermon againſt the feare of death, two cauſes were declared, which cõmonly moue worldly men to be in much feare to dye, & yet the ſame do nothing trouble the faithful and good liuers, whẽ death commeth, but rather geueth them occaſion greatly to reioyce, conſyderyng that they ſhalbe deliuered from the ſorowe and miſerie of this worlde, and be brought to the great ioy and felicitie of the lyfe to come. Nowe the thirde and ſpeciall cauſe why death in deede is to be feared, is the miſerable ſtate of the worldly and vngodlye people, after theyr death: but this is no cauſe at all, why the godlye and faythfull people ſhoulde feare death, but rather contrary wyſe, theyr godly conuerſation in this lyfe, and beleefe in Chriſte, cleauing continually to his merites, ſhould make them to long ſoare after that lyfe, that remayneth for them vndoubtedly after this bodylye death. Of this immortall ſtate, after this tranſitorye lyfe, where we ſhall lyue euermore, in the preſence of God, in ioy, and reſt, after victorye ouer

The thirde cauſe why death is to be feared.

all sickenesse, sorowes, sinne and death: there be manye, both playne places of holye Scripture, which confirme the weake conscience against the feare of all suche dolours, sicknesses, sinne, and bodyly death, to asswage such tremblyng and vngodlye feare, and to encourage vs with comfort and hope of a blessed state after this lyfe. Saint Paul wisheth vnto the Ephesians, that God the father of glory woulde geue vnto them the spirite of wisdome and reuelation, that the eyes of theyr heartes myght geue lyght to knowe hym, and to perceaue howe great thynges he had called them vnto, and howe riche inheritaunce he hath prepared after this lyfe, for them that parteyne vnto hym. And Saint Paul hym selfe declareth the desyre of his heart, which was to be dissolued and losed from his body, and to be with Christ, which (as he sayd) was much better for him, although to them it was more necessary that he shoulde lyue, which he refused not, for theyr sakes. Euen like as Saint Martin sayde, Good Lorde, if I be necessary for thy people to do good vnto them, I wyll refuse no labour: but els for myne owne selfe, I beseeche thee to take my soule.

Ephe. I.

Philip. I.

Nowe, the holy fathers of the olde lawe, and al faithful and righteous men, whiche departed before our Sauiour Christes assention into heauen, did by death depart from troubles vnto rest, from the handes of theyr enimies, into the handes of GOD, from sorowes and sicknesses, vnto ioyfull refreshing in Abrahams bosome, a place of all comfort and consolation, as the Scriptures

Sapi. iii.

do playnly by manifeſt wordes teſtifie. The booke of wyſdome ſayth, That the righteous mens ſoules be in the hand of God, and no torment ſhal touche them. They ſeemed to the eyes of fooliſhe men to dye, and theyr death was counted miſerable, and theyr departyng out of this worlde wretched, but they be in reſt. And another place ſayth, That the ryghteous ſhall liue for euer, and Sapi.iiii. their reward is with the Lord, and theyr myndes be with God, who is aboue all: therefore they ſhall receaue a glorious kyngdome, and a beautifull crowne at the Lordes hande. And in an other place the ſame boke ſayth, The righteous, though he be preuented with ſodayne death, neuertheleſſe he ſhalbe there where he ſhalbe refreſhed. Of Abrahams boſome, Chriſtes wordes be ſo playne, that a Chriſtian man nedeth no more proofe of it. Nowe then, yf this were the ſtate of the holye fathers and ryghteous men, before the commyng of our Sauiour, and before he was glorifyed: howe muche more then ought all we to haue a ſtedfaſt fayth, and a ſure hope of this bleſſed ſtate and condition, after our death: ſeeyng that our Sauiour nowe hath perfourmed the whole woorke of our redemption, and is gloriouſly aſſended into heauen, to prepare our dwellyng places with hym, and ſayde vnto his father, Father, I wyll that where I am, my ſeruauntes ſhalbe with Iohn.17. me. And we knowe that whatſoeuer Chriſt wyll, his father wyl the ſame: wherefore it can not be, but yf we be his faythfull ſeruauntes, our ſoules ſhalbe with hym, after our departing out of this

present lyfe. Saint Steuen when he was stoned to death, euen in the myddest of his tormentes, what was his mynde moste vppon? when he was full of the holy ghost, (sayth holy Scripture) hauyng his eyes lyfted vp into heauen, he sawe the glory of GOD, and Jesus standyng on
Actes.7. the ryght hande of God. The whiche trueth, after he had confessed boldely before the enimies of Christ, they drue hym out of the citie, and there they stoned hym, who cryed vnto GOD, saying,
Iohn.9. Lorde Jesu Christe take my spirite. And doth not our sauiour say playnely in saint Johns Gospell, Uerily, verily, I say vnto you, He that heareth my word, and beleeueth on him that sent me, hath euerlasting lyfe, & commeth not into iudgement, but shall passe from death to lyfe? Shall we not then thinke that death to be pretious, by the whiche we passe vnto lyfe?

Psal.116. Therefore it is a true saying of the prophete, The death of the holy and ryghteous men, is precious in the Lordes syght. Holy Simeon, after that he had his heartes desyre in seeyng our sauiour, that he euer longed for all his lyfe, he embraced & toke him in his armes, and sayde, Nowe
Luke.4. Lorde, let me depart in peace, for myne eyes haue beholden that sauiour, whiche thou hast prepared for all nations.

It is trueth therfore, that the death of the righteous is called peace, and the benefite of the
Psal.111. Lorde, as the Churche sayth in the name of the righteous departed out of this worlde: My soule turne thee to thy reast, for the Lorde hath benne

good

good to thee, and rewarded thee. And we ſee by holye Scripture, and other auncient hyſtories of Martyrs, that the holy, faythful, and ryghteous, euer ſince Chriſtes aſſention, or goyng vp, in theyr death did not doubt, but that they went to Chriſte in ſpirite, whiche is our lyfe, health, wealth, and ſaluation. John in his holy reuelation, ſawe an C. xliiii. thouſande virgins and innocentes, of whom he ſayde, Theſe folowe the lambe Jeſu Chriſte whereſoeuer he goeth. And ſhortlye after in the ſame place he ſayth, I hearde a voyce from heauen, ſaying vnto me, Write, happy and bleſſed are the dead, whiche dye in the Lord: from henceforth (ſurely ſaith the ſpirite) they ſhall reaſt from their paynes and labours, for theyr woorkes do folowe them: ſo that then they ſhall reape with ioy and comfort, that whiche they ſowed with labours and paynes. Apoc. 14.

They that ſowe in the ſpirite, of the ſpirite ſhall reape euerlaſtyng lyfe. Let vs therefore neuer be weery of wel doyng, for when the tyme of reaping or rewarde commeth, we ſhall reape without any weerynesſe euerlaſtyng ioy. Therefore whyle we haue time (as ſaint Paul exhorteth vs) let vs do good to all men, and not lay vp our treaſures in earth, where ruſt and mothes corrupt it, which ruſt (as ſaint James ſayth) ſhall beare witneſſe againſt vs at the great day, condemne vs, and ſhall (lyke moſte burnyng fyre) torment our fleſhe. Let vs beware therefore (as we tender our owne wealth) that we be not in the number of thoſe miſerable, couetous, and wretched men, Gala. 6. Mat. 6. Iames. 5.

whiche saint James biddeth mourne and lament for their greedy gathering, and vngodly keping of goodes. Let vs be wyse in tyme, and learne to folowe the wyse example of the wycked Stewarde. Let vs so wisely order our goodes and possessions, committed vnto vs here by God for a season, that we may truelye heare and obey this commaundement of our sauiour Christ: I say vnto you (sayth he) make you freendes of the wycked Mammon, that they may receaue you into euerlastyng tabernacles, or dwellinges. Riches be called wicked, because the worlde abuseth them vnto all wyckednesse, which are otherwyse the good giftes of god, and the instrumentes whereby Gods seruauntes do truely serue hym in vsyng of the same. He commaunded them not to make them riche freendes, to get hygh dignities and worldlye promotions, to geue great gyftes to riche menne that haue no neede thereof, but to make them freendes of poore and miserable men, vnto whom whatsoeuer they geue, Christe taketh it, as geuen to hym selfe. And to these freendes Christe in the Gospell geueth so great honour and preeminence, that he sayth, They shall receaue them that do good vnto them into euerlastyng houses: not that men shalbe our rewarders for our wel doyng, but that Christ wyl rewarde vs, and take it to be done vnto him selfe, whatsoeuer is done to suche freendes.

Luk. 16.

Thus makyng poore wretches our freendes, we make our sauiour Christ our freende, whose members they are: whose miserie, as he taketh for his owne miserie, so theyr releefe, succour, and helpe,

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he taketh for his ſuccour, releeſe, and helpe, and will as muche thanke vs and reward vs for our goodnes ſhewed to them, as if he him ſelfe had receaued lyke benefite at our handes, as he witneſſeth in the Goſpell, ſaying: Whatſoeuer ye haue done to any of theſe ſimple perſons, whiche do beleeue in me, that haue ye done to my ſelfe. Mat. 25. Therefore let vs diligently foreſee, that our fayth and hope whiche we haue conceaued in almyghtie God, and in our ſauiour Chriſte, ware not faynt, nor that the loue whiche we beare in hande to beare to him, ware not colde: but let vs ſtudie dayly and diligentlye to ſhewe our ſelues to be the true honourers and louers of God, by keping of his commaundementes, by dooing of good deedes vnto our needie neighbours, releeuing by al meanes that we can theyr pouertie with our aboundaunce and plentie, theyr ignoraunce with our wiſdome and learnyng, and comfort theyr weakenes with our ſtrength and authoritie, calling all men backe from euyll dooyng by godly counſayle and good example, perſeuering ſtill in wel doyng, ſo long as we lyue: ſo ſhall we not neede to feare death for any of thoſe three cauſes afore mentioned, nor yet for any other cauſe that can be imagined: but contrary, conſydering the manifold ſickneſſes, troubles, and ſorowes of this preſent lyfe, the daungers of this perillous pylgrimage, and the great encumbraunce whiche our ſpirite hath by his ſinfull fleſhe a frayle body ſubiect to death, conſidering alſo the manifold ſorowes, and daungerous deceiptes of this worlde on euery ſyde, the

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intollerable pryde, couetousnesse, and letcherye, in time of prosperitie, the impatient murmuring of them that be worldly, in time of aduersitie, which ceasse not to withdrawe and plucke vs from God, our sauiour Christ, from our life, wealth, or euerlasting ioy and saluation: consydering also the innumerable assaultes of our ghostly enimie the deuill, with all his fierie dartes of ambition, pryde, letchery, vayneglory, enuie, malice, detraction, or backbiting, with other his innumerable deceiptes, engines, and snares, whereby he goeth busily about to catche all men vnder his dominion, euer like a roaring lion, by all meanes searchyng whō he may deuour. The faithful Christian man whiche consydereth al these miseries, perils, and incommodities, (whereunto he is subiect so long as he here lyueth vpon earth) and on the other part, considereth that blessed and comfortable state of the heauenly lyfe to come, and the sweete condition of them that depart in the Lorde, howe they are deliuered from the continual encumbraunces of theyr mortall and sinnefull body, from all the malice, craftes, and deceiptes of this worlde, from all the assaultes of theyr ghostly enimie the deuyl, to liue in peace, rest, and endlesse quietnesse, to liue in the felowshyppe of innumerable angelles, and with the congregation of perfect iust menne, as Patriarkes, Prophetes, Martyrs, and Confessours: and finally, vnto the presence of almyghtie God, and our sauiour Iesus Christe. He that doth consyder al these thynges, and beleeueth them assuredly, as they are to be beleeued, euen from the

1. Pet. 5.

bottome

bottome of his heart, beyng eſtabliſhed in God, in this true fayth, hauyng a quiet conſcience in Chriſte, a fyrme hope, and aſſured truſt in Gods mercye, throughe the merites of Jeſu Chriſt to obtayne this quietneſſe, reaſt, and euerlaſtyng ioy, ſhall not only be without feare of bodyly death, when it commeth, but certaynelye (as ſaint Paul dyd) ſo ſhall he gladly (accordyng to Gods wyl, and when it pleaſeth God to call hym out of this lyfe) greatly deſyre in his heart, that he may be ryddē from all theſe occaſions of euyll, and lyue euer to Gods pleaſure, in perfect obedience of his wyll, with our Sauiour Jeſus Chriſte: to whoſe gratious preſence the Lorde of his infinite mercy and grace bryng vs to raigne with hym, in lyfe euerlaſtyng: to whom with our heauenly father, and the holy ghoſt, be glorye in worldes without ende, Amen. Philip. i.

An exhortation concerning good order and obedience to Rulers and Magiſtrates.

ALmyghtie God hath created and appoynted al thinges, in heauen, earth, and waters, in a moſte excellent and perfecte order. In heauen he hath appoynted diſtinct and ſeuerall orders & ſtates of Archangelles and Angelles. In earth he hath aſſigned and appoynted Kynges, Princes,

with

with other gouernours vnder them. in all good and necessary order. The water aboue is kept, and raineth downe in due time & season. The sunne, moone, starres, raynebowe, thunder, lightning, cloudes, and all byrdes of the ayre, do kepe theyr order. The earth, trees, seedes, plantes, hearbes, corne, grasse, and all maner of beastes kepe them selues in theyr order: all the partes of the whole yere, as winter, sommer, monethes, nyghtes, and dayes, continue in theyr order: all kyndes of fyshes in the sea, riuers, and waters, with all fountaynes, sprynges, yea the seas them selues keepe theyr comely course and order: and man hym selfe also hath all his partes, both within and without, as soule, heart, mynde, memorie, vnderstanding, reason, speache, with all and singuler corporall members of his body, in a profitable, necessarye, and pleasaunt order: euerye degree of people in theyr vocation, calling, and office, hath appoynted to them theyr duetie and order: some are in high degree, some in lowe, some kynges and pryntces, some inferiours and subiectes, priestes, and laye menne, maisters, and seruauntes, fathers, and chyldren, husbandes, and wyues, ryche, and poore, and euery one haue neede of other, so that in all thynges is to be lauded and praysed the goodlye order of GOD, without the whiche, no house, no citie, no common-wealth can continue and endure, or last. For where there is no ryght order, there raigneth all abuse, carnall libertie, enormitie, sinne, and Babylonicall confusion. Take away Kynges, Princes, Rulers, Magistrates,

Magistrates, Iudges, and suche estates of Gods order, no man shall ride or go by the high way vnrobbed, no man shall sleepe in his owne house or bed vnkilled, no man shall kepe his wife, children, and possessions in quietnesse, all thynges shalbe common, and there must nedes folow al mischiefe and vtter destruction both of soules, bodyes, goodes, and common wealthes. But blessed be God, that we in this Realme of England, feele not the horrible calamities, miseries, and wretchednesse, which all they vndoubtedly feele and suffer that lacke this godlye order: and praysed be God, that we knowe the great excellent benefite of God shewed towardes vs in this behalfe. God hath sent vs his high gift, our most deare soueraigne Ladye queene Elizabeth, with godly, wise, and honourable counsell, with other superiors and inferiors in a beutiful order, and godly. Wherefore let vs subiectes do our bounden dueties, geuyng heartie thankes to God, and praying for the preseruation of this godly order. Let vs all obey euen from the bottome of our heartes, al their godly procedings, lawes, statutes, proclamations, and iniunctions, with all other godly orders. Let vs consyder the Scriptures of the holye ghost, whiche perswade and commaunde vs all obedientlye to be subiect, first and cheefly to the Queenes maiestie, supreme gouernour ouer al, and the next to her honorable counsaile, and to al other noble men, magistrates, and officers, whiche by Gods goodnesse be placed and ordered: for almyghtie God is the only auc-

thour and prouider of this forenamed state and

order

order, as it is wrytten of God, in the booke of the
Prou,8. Prouerbes, Thorow me kings do raigne, thorow me counsellours make iust lawes, thorowe me do princes beare rule, and all iudges of the earth execute iudgement, I am louyng to them that loue me. Here let vs marke well and remember that the hygh power and aucthoritie of kynges, with their makyng of lawes, iudgementes, and offices, are the ordinaunces not of man, but of God: and therefore is this woorde (through me) so manye tymes repeated. Here is also well to be consydered and remembred, that this good order is appoynted of Gods wisdome, fauour, and loue, especially for them that loue god, & therefore he sayth, I loue
Sapi.vi. them that loue me. Also in the booke of wisdome we may euidently learne, that a kynges power, aucthoritie, and strength, is a great benefite of GOD, geuen of his great mercy, to the comforte of our great miserie. For thus we reade there spo-
Sapi,vi. ken to kynges, Heare O ye kinges, & vnderstand, learne ye that be iudges of the endes of the earth, geue eare ye that rule the multitudes: for the power is geuen you of the Lorde, and the strength from the highest. Let vs learne also here by the infallible and vndeceauable worde of God, that kinges and other supreme and higher officers are ordeyned of God, who is moste highest: and therefore they are here taught diligently to applye and geue them selues to knowledge and wisdome, necessary for the ordering of Gods people to their gouernaunce committed, or whom to gouerne they are charged of God. And they be here also taught

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by almyghtie God, that they should reknowledge them selues to haue al theyr power and strength not from Rome, but immediatly of GOD moste highest. We reade in the booke of Deuteronomie, that al punishment parteyneth to GOD, by this sentence, Vengeaunce is myne, and I wyll reward. But this sentence we must vnderstande, to parteyne also vnto the Magistrates, whiche do exercise Gods roome in iudgement, and punishing by good and godly lawes here in earth. And the places of Scripture which seeme to remoue from among all Christian men, iudgement, punyshment, or kylling, ought to be vnderstande, that no man (of his owne priuate aucthoritie) may be iudge ouer other, may punishe, or may kyll. But we must referre all iudgement to God, to kynges and rulers, iudges vnder them, which be Gods officers to execute iustice, and by playne wordes of Scripture, haue theyr aucthoritie and vse of the sworde graunted from God, as we are taught by saint Paul, that deare and chosen Apostle of our sauiour Christe, whom we ought diligently to obey, euen as we woulde obey our sauiour Christe yf he were present. Thus saint Paul writeth to the Romanes: Let euery soule submit hym selfe vnto the aucthoritie of the hygher powers, for there is no power but of God. The powers that be, be ordeined of god. Whosoeuer therfore withstandeth the power, withstandeth the ordinance of god: but they that resist, or are against, shal receaue to them selues damnation. For rulers are not fearefull to them that do good, but to them

Deut. 33.

Rom. xiii.

that

that do euyll, wylt thou be without feare of that power: Do wel then, and so shalt thou be prayed of the same, for he is the minister of GOD for thy wealth. But and yf thou do that whiche is euyll, then feare, for he beareth not the swoorde for naught, for he is the minister of God, to take vengeaunce on him that doth euil. Wherfore ye must needes obey, not only for feare of vengeaunce, but also, because of conscience, and euen for this cause pay ye tribute, for they are Gods ministers, seruyng for the same purpose.

Here let vs al learne of saint Paul the chosen vessel of god, that al persons hauyng soules (he excepteth none, nor exempteth none, neither priest, apostle, nor prophete, sayth saint Chrisostome) do owe of bounden duetie, and euen in conscience, obedience, submission, and subiection to the hygh powers, whiche be set in aucthoritie by God, for as much as they be Gods lieuetenauntes, Gods presidentes, Gods officers, Gods commissioners, Gods iudges, ordeyned of God hym selfe, of whom only they haue all they? power, and al they? aucthoritie. And the same saint Paul threatneth no lesse payne then euerlasting damnation to al disobedient persons, to all resisters agaynst this generall and common aucthoritie, forasmuche as they resist not man, but God, not mans deuise and inuention, but Gods wysdome, Gods order, power, and aucthoritie.

The

The second part of the sermon of obedience.

FOrasmuch as God hath created and disposed all thinges in a comely order, we haue ben taught in the firste part of the sermon concernyng good order & obedience, that we also ought in al common wealthes, to obserue & keepe a due order, and to be obedient to the powers, their ordinaunces and lawes, and that al rulers are appoynted of God, for a goodly order to be kept in the worlde: and also howe the magistrates ought to learne howe to rule & gouerne accordyng to Gods lawes; and that all subiectes are bounden to obey them as Gods ministers, yea, although they be euil, not only for feare, but also for conscience sake. And here (good people) let vs all marke diligently, that it is not lawefull for inferiours and subiectes, in anye case to resist or stande agaynste the superiour powers: for Saint Paules woordes be playne, that whosoeuer withstandeth, shall geat to them selues dampnation: for who so euer withstandeth, withstandeth the ordinaunce of God. Our Sauiour Christe him selfe, and his Apostles, receaued manye and diuers iniuries of the vnfaythfull and wicked men in auctho̅ritie: yet we neuer reade, that they, or anye of them, caused anye sedition or rebellion agaynste auctho̅ritie. We reade ofte, that they patiently suffered all troubles, vexations, slaunders, panges, and

paines, and death it selfe obediently without tumult or resistance. They committed their cause to him that iudgeth righteously, & prayed for their enimies hartily and earnestly. They knewe that the authoritie of the powers, was Gods ordinaunce, and therefore both in their woordes and deedes, they taught euer obedience to it, and neuer taught nor dyd the contrary. The wicked Iudge Pilate, sayd to Christe, Knowest thou not that I haue power to crucifie thee, and haue power also to lose thee? Iesus answeared, Thou couldest haue no power at all agaynste me, except it were geuen thee from aboue: Wherby Christ taught vs plainlye, that euen the wicked rulers haue their power and authoritie from God, and therefore it is not lawfull for their subiectes by force to withstande thē, although they abuse their power: much lesse then is it lawfull for subiectes to withstande their godly and Christian princes, whiche doo not abuse their authoritie, but vse the same to Gods glory, and to the profite and commoditie of Gods people. The holy apostle Saint Peter commaundeth seruauntes to be obedient to their maisters, not only if they be good and gentle, but also if they be euill and froward: affirming that the vocation and calling of Gods people, is to be patient, & of the suffring sides. And there he bringeth in the patience of our sauiour Christ, to perswade obedience to gouernours, yea, although they be wicked and wrong dooers. But let vs nowe heare Saint Peter him selfe speake, for his woordes certifie best our conscience. Thus he vttereth them in his

Iohn. 19.

1. Peter. 3.

first

firſt Epiſtle, Seruantes obey your maiſters with feare, not onely if they be good and gentle, but alſo if they be froward. For it is thanke worthy, if a man for conſcience towarde God endureth greefe, and ſuffer wrong vndeſerued: for what prayſe is it, when ye be beaten for your faultes, yf ye take it patiently? but when ye doo well, yf you then ſuffer wrong, and take it patiently: then is there cauſe to haue thanke of God, for hereunto verily were ye called: for ſo dyd Chriſte ſuffer for vs, leauing vs an example, that we ſhould folowe his ſteppes. All theſe be the very wordes of Saint Peter. Sainte Dauid alſo teacheth vs a good leſſon in this behalfe, who was many tymes moſte cruelly and wrongfully perſecuted of king Saul, and many times alſo put in ieopardy and daunger of his lyfe by king Saul and his people, yet he neyther withſtoode, neyther vſed any force or violence agaynſt kyng Saul his mortall and deadly enimie, but dyd euer to his liege lorde and maiſter kyng Saul, moſte true, moſte diligent, and moſte faithfull ſeruice. Inſomuche that when the Lorde God hadde geuen king Saule into Dauids handes in his owne caue, he woulde not hurte hym, when he myght without all bodily peryll eaſyly haue ſlayne him, no he woulde not ſuffer anye of his ſeruantes once to lay theyr handes vpon king Saul, but prayed to God in this wyſe: Lord keepe me from dooyng that thyng vnto my maiſter, the Lordes annoynted: keepe me that I laye not my hande vpon him, ſeeing he is the annoynted of the Lorde: for as truely as the Lorde liueth (except the

1. Peter. 3.

1. Reg. 18. 19. 20.

Lorde smyte hym, or except his day comme, or that he goe downe to warre, and perish in battayle) the Lord be merciful vnto me that I lay not my hand vppon the Lordes annoynted. And that Dauid myght haue killed his enimie kyng Saule, it is euidently prooued in the first booke of the Kinges, both by the cutting of the lappe of Saules garmente, and also by playne confession of kyng Saul. Also another time, as is mentioned in the same booke, when the moste vnmerciful and most vnkynde kyng Saul dyd persecute poore Dauid, God did again geue king Saul into Dauids handes, by castyng of kyng Saul, and his whole armie, into a dead sleepe, so that Dauid, and one Abisai with hym, came in the nyght into Saules hoast, where Saul laye sleeppyng, and his speare stacke in the grounde at his head: then sayde Abisai vnto Dauid, God hath deliuered thyne enimie into thy handes at this time, nowe therfore let me smyte him once with my speare to the earth, and I will not smite him againe the second time: meaning thereby to haue killed him with one stroke, and to haue made him sure for euer. And Dauid answeared, & saide to Abisai, Destroy him not, for who can lay his hands on the Lordes annoynted and be giltelesse? And Dauid sayd furthermore, As sure as the Lord liueth, the Lord shal smite him, or his day shall come to dye, or he shall descend or goe downe into battel, and there perish, the Lord kepe me from laying my handes vppon the Lordes annoynted. But take thou now the speare that is at his head, and the cruise of water, and let vs goe:

and

and so he dyd. Here is euidently prooued, that we may not withstande, nor in any wyse hurt an annoynted king, which is Gods lieftenaunt, vice gerent, and highest minister in that countrey where he is kyng. But peraduenture some here woulde say, that Dauid in his owne defence myght haue kylled kyng Saul lawfully, and with a safe conscience. But holy Dauid did knowe that he might in no wyse withstande, hurt, or kil, his soueraigne lord and king: he did know that he was but kyng Saules subiect, though he were in greate fauour with God, & his enimie king Saul out of Gods fauour. Therfore though he were neuer so muche prouoked, yet he refused vtterly to hurt the Lordes annoynted. He durst not for offending God & his owne conscience (although he had occasion and opportunitie) once lay his handes vpon Gods high officer the king, whom he did knowe to be a person reserued and kept (for his office sake) only to Gods punishment and iudgement. Therfore he prayeth so oft, and so earnestly, that he lay not his handes vpon the Lordes annoynted. And by these two examples, S. Dauid (being named in Scripture, a man after Gods owne hart) geueth a general rule and lesson to al subiectes in the world, not to withstand their liege lord and king, not to take a sword by their priuate authoritie against their king, Gods annoynted, who only beareth the sword by Gods authoritie for the maintenance of the good, & for the punishment of the euil, who only by gods law hath the vse of the sword at his commaundement, and also hath all power, iurisdiction, regi-

An obiection.

An answeare.

Psalm. 88.

ment, correction, & pounishment, as supreame gouernour of all his Realmes and dominions, and that euen by the aucthoritie of God, and by Gods ordinaunces. 2.Reg.1. Yet another notable storie and doctrine is in the second booke of the kinges, that maketh also for this purpose. When an Amalechite, by kyng Saules owne consent and commaundement, had kylled kyng Saul, he went to Dauid, supposing to haue had greate thanke for his message that he kylled Dauids deadly enimie, and therefore he made great haste to tell to Dauid the chaunce, bringing with him king Sauls crowne that was vppon his head, & his bracelet that was vpon his arme, to perswade his tidings to be true. But godly Dauid was so farre from reioyceing at these newes, that immediatly and foorthwith he rente his clothes of his backe, he mourned and wept, & said to the messenger, How is it that thou wast not afrayde to laye thy handes on the Lordes annoynted to destroy him? And by and by Dauid made one of his seruauntes to kyll the messenger, saying, Thy blood be on thyne owne head, for thy owne mouth hath testified and witnessed against thee, graunting that thou hast slayne the Lordes annoynted. These examples being so manifest and euident, it is an intollerable ignorance, madnesse, and wickednes for subiectes to make any murmuring, rebellion, resistance, or withstanding, cõmotion or insurrection against their moste deare and most dread soueraigne lorde and kyng, ordeyned & appoynted of Gods goodnesse for their commoditie, peace, and quietnesse. Yet let vs beleeue vn-

doubtedly

doubtedly, (good Christian people) that we may not obey kinges, magistrates, or anye other, (though they be our owne fathers) if they woulde commaunde vs to do any thing contrary to Gods commaundementes. In suche a case we ought to say with the apostles, We must rather obey God then man. But neuertheleſſe in that case we may not in any wise withstande violently, or rebell against rulers, or make any insurrection, sedition, or tumultes, either by force of armes (or otherwise) against the annoynted of the Lorde, or anye of his appoynted officers. But we must in suche case patiently suffer all wronges and iniuries, referryng the iudgement of our cause onely to God. Let vs feare the terrible pounishment of almyghtie God against traitours & rebellious persons, by the example of Chore, Dathan, and Abiron, whiche repugned and grudged agaynst Gods magistrates and officers, and therefore the earth opened, and swallowed them vp aliue. Other for their wicked murmuring and rebellion, were by a suddaine fire sent of God, vtterly consumed. Other for their froward behauiour to their rulers and gouernours, Gods ministers, were suddainly stricken with a foule leprosie. Other were stinged to death with woonderfull strange fiery serpentes. Other were sore plagued, so that there was killed in one day, the number of fourteene thousand and seuen hundred for rebellion againste them whom God had appoynted to be in auethoritie. Absalon also rebelling againste his father king Dauid, was pounished with a strange and notable death. Actes, 7. 2. Reg. 18.

E haue heard before in this sermon of good order and obedience, manifestly prooued both by Scriptures and examples, that al subiectes are bounden to obey their magistrates, and for no cause to resist, or withstande, rebell, or make any sedition agaynst them, yea, although they be wicked menne. And let no man thinke that he can escape vnpounished, that cõmitteth treason, conspiracie, or rebellion against his soueraigne lorde the kyng, though he commit the same neuer so secretly, either in thought, word, or deede, neuer so priuily, in his priuie chamber by him selfe, or openly communicating & consulting with other. For treason wil not be hid, treason wil out at the length: God wil haue that most detestable vice, both opened and pounished, for that it is so directly agaynste his ordinaunce, and agaynste his high principal iudge, and annoynted in earth. The violence and iniurie that is committed agaynst auctoritie, is committed agaynst GOD, the common weale, & the whole Realme, whiche God will haue knowen, and condingly or woorthily pounished one way or other. For it is notably wrytten of the wyse man in Scripture, in the booke called Ecclesiastes: Wishe the kyng no euil in thy thought, nor speake no hurte of hym in thy priuie chaumber: for the byrde of the ayre shall betray thy voyce, and with her feathers shall bewray thy woordes. Eccle.10.

These lessons and examples are

are wrytten for our learnyng. Therefore let vs all feare the moste detestable vice of rebellion, euer knowyng and remembryng, that he that resisteth or withstandeth common auctho*r*itie, resisteth or withstandeth God and his ordinaunce, as it may be prooued by many other mo places of holy scripture. And here let vs take heede that we vnderstand not these or such other like places (whiche so straightly com*m*aunde obedience to superiours, and so straightly punished rebellion, and disobedience to the same) to be meant in anye condition of the pretensed or coloured power of the Byshop of Rome. For truely the scripture of God alloweth no suche vsurped power, full of enormities, abusions, & blasphemies. But the true meanyng of these and suche places, be to extoll and set forth Gods true ordinaunce, and the auctho*r*itie of Gods annoynted kinges, and of their officers appoynted vnder them. And concernyng the vsurped power of the Byshop of Rome, which he most wrongfully chalengeth, as the successour of Christ and Peter: we may easily perceaue how false, faigned, and forged it is, not onely in that it hath no sufficient ground in holy scripture, but also by the fruites & doctrine thereof. For our sauiour Christe, and S. Peter, teacheth most earnestly and agreeably obedience to kinges, as to the cheefe and supreame rulers in this worlde, next vnder God: but the bishop of Rome teacheth, that they ẏ are vnder him, are free frō all burdens & charges of the common wealth, and obedience towards their prince, most clearly against Christes doctrine & S. Peters.

He

He ought therfore rather to be called Antechriſte, and the ſucceſſour of the Scribes and Phariſees, then Chriſtes vicar, or S. Peters ſucceſſour: ſeing that not onely in this poynt, but alſo in other weighty matters of Chriſtian religion, in matters of remiſſion and forgeueneſſe of ſinnes, and of ſaluation, he teacheth ſo directly agaynſt both S. Peter, and agaynſt our ſauiour Chriſte, who not onely taught obedience to kinges, but alſo practiſed obedience in their conuerſation and liuing: For we reade that they both payde tribute to the
Math.17. king. And alſo we reade, that the holy virgin Marie, mother to our ſauiour Chriſt, and Joſeph who was taken for his father, at the Emperours commaundemente went to the citie of Dauid, named
Luke.2. Bethlehem, to be taxed among other, & to declare their obedience to the magiſtrates, for Gods ordinaunces ſake. And here let vs not forgeat the bleſſed virgin Maries obedience: for although ſhe was highly in Gods fauour, and Chriſtes natural mother, and was alſo great with child at the ſame time, and ſo nigh her trauayle, that ſhe was deliuered in her iourney, yet ſhe gladly without any excuſe or grudging (for conſcience ſake) did take that colde and foule winter iourney, beyng in the meane ſeaſon ſo poore, that ſhe lay in the ſtable, & there ſhe was delyuered of Chriſte. And accordyng to the ſame, loe howe Saint Peter agreeth,
1.Pet.2. writing by expreſſe woordes, in his firſte Epiſtle: Submit your ſelues, and be ſubiect (ſayth he) vnto kynges, as vnto the cheefe heades, and vnto rulers, as vnto them that are ſent of him for the

pounishment of euyll doers, and for the prayse of them that do wel, for so is the wyll of God. I nede not to expounde these wordes, they be so playne of them selues. S. Peter dooth not say, submit your selues vnto me, as supreame head of the Churche: neyther he sayth, submit your selues from time to time to my successors in Rome: but he saith, Submit your selfe vnto your king, your supreme head, and vnto those that he appoynteth in aucthoritie vnder him, for that you shall so shewe your obedience, it is the wyll of God. GOD wyll that you be in subiection to your head and kyng. This is Gods ordinaunce, Gods commaundemente, and Gods holye wyll, that the whole bodye of euerye Realme, and all the members and partes of the same, shalbe subiect to their head, their king, and that (as S. Peter wryteth) for the Lordes sake: and (as S. Paul wryteth) for conscience sake, and not for feare only. Thus we learne by the woorde of God, to yelde to our kyng, that is due to our king, that is honour, obedience, paymentes of due taxes, customes, tributes, subsidies, loue, & feare. Thus we knowe partely our bounden dueties to common aucthoritie: nowe let vs learne to accomplishe the same. And let vs moste instauntly and hartily praye to God, the onely aucthour of all aucthoritie, for all them that be in aucthoritie, accordyng as Saint Paul wylleth, writyng thus to Timothie in his firste Epistle: I exhort therefore, that aboue all thynges, prayers, supplications, intercessions, and geuing of thankes be donne for all men: for kinges, and for all that be in aucthoritie,

1. Peter. 2.
Rom. 13.
Math. 22.
Rom. 13.
1. Tim. 2.

lie, that we may liue a quiet and a peaceable life, with all godlynesse and honestie: for that is good and accepted or alowable in the sight of God our Sauiour. Here S. Paule maketh an earnest and an especiall exhortation, concernyng geuyng of thankes, and prayer for kinges and rulers, saying, Aboue all thinges: as he might say, in anye wyse principally and cheefely let prayer be made for kinges. Let vs hartily thanke God for his great and excellent benefite and prouidence, concernyng the state of kynges. Let vs pray for them, that they may haue Gods fauour and Gods protection. Let vs praye that they maye euer in all thynges haue God before theyr eyes. Let vs pray, that they maye haue wysdome, strength, iustice, clemencie, zeale to Gods glory, to Gods veritie, to christian soules, and to the common welth. Let vs pray, that they maye rightly vse theyr swoorde and aucthoritie, for the mayntenaunce and defence of the Catholique fayth conteyned in holy Scripture, and of theyr good and honest subiectes, for the feare and punishment of the euyll and vicious people. Let vs praye, that they maye faythfullye folowe the moste faythfull kinges and captaynes in the Bible, Dauid, Ezechias, Iosias, and Moses, with such other. And let vs pray for our selues, that we may liue godly, in holy and Christian conuersation: so we shal haue God on our syde, and then let vs not feare what man can doo agaynst vs: so we shall liue in true obedience, both to our moste mercyfull kyng in heauen, and to our most Christian Queene in earth: so shall we please GOD,

Iudith. 5.

and

and haue the exceedyng benefite, peace of conscience, rest, and quyetnesse here in the worlde, and after this lyfe, we shall enioy a better lyfe, rest, peace, and the euerlastyng blisse of heauen, whiche he graunt vs all, that was obedient for vs al, euen to the death of the crosse, Iesus Christe: to whom with the father, and the holy ghost, be all honour and glory, both nowe and euer. Amen.

A sermon agaynst whoredome and vncleannesse.

Although there want not (good Christian people) great swarmes of vices worthy to be rebuked (vnto suche decayes true godlynesse & vertuous liuing nowe come:) yet aboue other vices, the outragious seas of adultery, (or breakyng of wedlocke) whoredome, fornication, and vncleannesse, haue not only braste in, but also ouerflowed almost the whole worlde, vnto the great dishonour of God, the exceedyng infamie of the name of Christe, the notable decay of true religion, and the vtter destruction of the publique wealth, and that so aboundauntly, that through the customable vse thereof, this vice is growen vnto suche an height, that in a manner among manye it is counted no sinne at all, but rather a pastyme, a dalliaunce, and but a touche of youth: not rebuked, but winked at: not punished, but laughed at: wherefore it is necessarye at this present, to entreate of the sinne of whoredome and for-

fornication, declaryng vnto you the greatnesse of this sinne, and howe odious, hatefull, and abhominable it is, and hath alway ben reputed before God and all good menne, and howe greeuously it hath ben punished both by the lawe of God, and the lawes of diuers Princes. Agayne, to shewe you certayne remedies, whereby ye may (through the grace of God) eschewe this moste detestable sinne of whoredome and fornication, and leade your liues in all honestie and cleannesse, and that ye may perceaue that fornication and whoredome are (in the sight of God) most abominable sinnes: ye shall call to remembraunce this commaundement of God, Thou shalt not commit adultery: by the which worde adulterie, although it be properly vnderstande of the vnlawfull commixtion or ioynyng togeather of a marryed man with anye woman beside his wife, or of a wife with any man beside her husbande: yet thereby is signified also all vnlawfull vse of those partes, whiche be ordeyned for generation. And this one commaundement (forbidding adulterie) doeth sufficientlye paynte and set out before our eyes, the greatnesse of this sinne of whoredome, and manifestly declareth, howe greatly it ought to be abhorred of all honest and faythfull personnes. And that none of vs all shall thynke hym selfe excepted from this commaundement, whether we be old, or young, married, or vnmarried, man or woman, heare what God the father sayth by his moste excellent Prophete Moses, There shalbe no whore among the daughters of Israel, nor no whore-

Exod.20.

Deut.23.

monger

monger among the sonnes of Israel.

Here is whoredome, fornication, and all vncleannesse forbidden to all kyndes of people, all degrees, and all ages without exception. And that we shall not doubte, but that this precepte or commaundemente parteyneth to vs in deede, heare what Christe (the perfecte teacher of all trueth) sayth in the newe Testament, Ye haue heard (sayth Christe) that it was sayde to them of the olde time, Thou shalt not commit adulterie: but I say vnto you, Who so euer seeth a woman, to haue his lust of her, hath committed adulterie with her already in his harte. Here our sauiour Christe, dooth not onely confirme and stablishe the lawe agaynst adulterie, geuen in the olde Testament of GOD the father, by his seruaunte Moses, and make it full of strength, continuallye to remayne among the professours of his name in the newe lawe: but he also (condemning the grosse interpretation of the Scribes & Pharisees, whiche taught that the foresayde commaundemente onely required to abstayne from the outwarde adulterie, and not from the filthye desyres and vnpure lustes,) teacheth vs an exacte and full perfection of puritie and cleannesse of lyfe, both to keepe our bodyes vndefiled, and our hartes pure and free from all euyll thoughtes, carnall desyres, and fleashly consentes. Howe canne we then be free from this commaundement, where so great charge is layde vppon vs? Maye a seruaunt doo what he wyll in anye thyng, hauing a commaundement of his maister to the contrary? Math. 5.

Is not

Is not Christe our maister? Are not we his ser-
uauntes? How then may we neglect our maisters
wyll and pleasure, and folowe our owne wil and
Iohn.19. phantasie? Ye are my freendes (sayth Christe) yf
you keepe those thinges that I commaunde you.

Now hath Christ our maister commaunded vs,
that we should forsake al vncleannes and lechery,
both in body and spirite: this therefore must we
Math.13. doo, yf we looke to please God. In the Gospell of
Saint Matthew we reade, that the Scribes and
Pharisees were greeuously offended with Christe,
because his disciples dyd not keepe the traditions
of the forefathers, for they washed not their hands
when they went to dinner or supper, and among
Math.15. other thinges, Christ answeared and saide, Heare
and vnderstande: not that thyng whiche entreth
into the mouth defileth the man, but that whiche
commeth out of the mouth defileth the man. For
those thinges whiche proceede out of the mouth,
comme fourth from the harte, and they defile the
man. For out of the hart proceede euyll thoughtes,
murders, breakyng of wedlocke, whoredome, thef-
tes, false witnesse, blasphemies, these are the thin-
ges which defile a man. Here may we see, that not
only murther, theft, false witnes, and blasphemie,
defile men, but also euyll thoughtes, breakyng of
wedlocke, fornication, and whoredome.

Who is nowe of so litle wit, that he wil esteeme
Iohn.14 whoredome and fornication to be thinges of smal
Titus.1. importaunce, and of no weight before God? Christ
(which is the trueth, and can not lye) sayth, that
euil thoughtes, breaking of wedlocke, whoredome,

and

and fornication defile a man, that is to say, corrupt both the body and soule of man, and make them of the temples of the holy ghost, the filthie dunghill, or dungeon of all vncleane spirites, of the house of God, the dwelling place of Sathan.

Againe in the Gospell of Saint John, when the woman taken in adulterie, was brought vnto Christe, sayde not he vnto her, Go thy waye, and sinne no more. Doeth not he here call whoredome sinne? And what is the rewarde of sinne, but euerlasting death? If whoredome be sinne, then is it not lawfull for vs to committe it. For Saint John sayth, He that committeth sinne, is of the diuel. And our Sauiour sayth, Euery one that committeth sinne, is the seruaunt of sinne. If whoredome had not benne sinne, surelye S. John Baptist would neuer haue rebuked kyng Herode, for taking his brothers wyfe, but he tolde him playnely, that it was not lawfull for hym to take his brothers wife. He winked not at ẏ whoredome of Herod, although he were a kyng of great power, but boldly reproued hym, for his wicked & abhominable diuelry. Although for the same he lost his head. But he would rather suffer death, (then see god so dishonored, by the breaking of his holy precept and commaundement) then to suffer whoredome to be vnrebuked, euen in a kyng. If whoredome had ben but a pastime, a daliaunce, and not to be passed of, (as many count it now adaies) truely Iohn had ben more then wise mad, if he would haue had the displeasure of a kyng, if he would haue ben cast into prison, and lost his head

Iohn.8
Rom.6
I.Iohn.3
Iohn.8
Rom.6

ſoya trifle. But Iohn knewe right wel howe filthie, ſtinking, and abominable the ſin of whordome is in the ſight of God, therefore would he not leaue it vnrebuked, no not in a kyng. If whordome be not lawfull in a kyng, neyther is it lawfull in a ſubiect. If whordome be not lawfull in a publique or common officer, neither is it lawfull in a priuate perſon. If it be not lawful neither in kyng, nor ſubiect, neither in common officer, nor priuate perſon, truely then it is lawful in no man nor woman, of what ſoeuer degree or age they be.

Actes. 15 Furthermore, in the Actes of the Apoſtles, we reade, that when the Apoſtles & elders, with the whole congregation, were geathered together to pacifie the heartes of the faythfull dwelling at Antioche, (whiche were diſquieted through the falſe doctrine of certayne Iewiſhe preachers) they ſent word to the brethren, that it ſeemed good to the holye ghoſt, and to them, to charge them with no more then with neceſſarye thynges: among other, they willed them to abſtayne from Idolatry and fornication, from which (ſayd they) yf ye keepe your ſelues, ye ſhall do well. Note here, howe theſe holye and bleſſed fathers of Chriſtes churche, would charge the congregation with no mo thinges then were neceſſarie. Marke alſo how among thoſe thinges, from the whiche they commaunded the brethren of Antioch to abſtaine, fornication and whordome is numbred. It is therefore neceſſary, by the determination and conſent of the holy ghoſt, and the Apoſtles & elders, with the whole congregation, that as from Idolatrye

and

and ſuperſtition, ſo lykewyſe we muſte abſtayne from fornication and whoredome. Is it necellarye vnto ſaluation to abſtaine from Idolatrie? So is it to abſtaine from whoredome. Is there any nigher way to leade into damnation, then to be an Idolater? No: Euen ſo, neyther is there any nearer way to damnation, then to be a fornicatour and an whoremonger.

Now where are thoſe people, which ſo lyghtly eſteeme breaking of wedlock, whoredome, fornication and adultrie? It is necellary, ſayeth the holy ghoſte, the bleſſed Apoſtles, the elders, with the whole congregation of Chriſt, it is necellarye to ſaluation (ſay they) to abſtayne from whoredome. If it be neceſſary vnto ſaluation, then wo be to them, which neglecting their ſaluation, gette their myndes to ſo filthie and ſtinking ſinne, to ſo wicked vice, to ſuch deteſtable abomination.

The ſeconde part of the Sermon agayñſt adultrie.

YOu haue ben taught in ỹ firſt part of this Sermon againſt adultery, howe that vyce at this daye raygneth moſte aboue all other vyces. And what is meant by this worde (adulterye) and howe holy Scripture diſwadeth or diſcommendeth from doing that filthie ſinne, and finally what corruption commeth to mans ſoule through the ſinne of adultery. Nowe to procede further, let vs heare what the

blessed Apostle Saint Paule sayth to this matter.
Rom.13 Wryting to the Romanes, he hath these wordes:
Let vs cast away the woorkes of darkenesse, and
put on the armour of lyght. Let vs walke ho-
nestly, as it were in the daye tyme, not in eating
and drynkyng, neither in chaumbrings and wan-
tonnes, neither in strife and enuiyng, but put ye
on the Lorde Jesus Christe, and make not prouis-
sion for the fleshe to fulfill the lustes of it. Here the
holy Apostle exhorteth vs to caste awaye the wor-
kes of darkenes, whiche (among other) he calleth
gluttonous eating, drinking, chaumbering, and
wantonnesse, whiche are all ministers vnto that
vyce, and preparations to induce and bring in the
Iohn.3. filthie sinne of the fleshe. He calleth them the dee-
des and workes of darkenesse, not onlye because
they are customably done in darkenesse, or in the
night tyme, (for euery one that doth euil, hateth
Mat.13. the light, neyther commeth he to the light, least
his woorkes shoulde be reproued) but that they
leade the ryght waye vnto that vtter darkenesse,
where weeping and gnasshing of teeth shalbe.
Rom.8. And he sayeth in an other place of the same Epi-
stle, They that are in the fleshe, can not please
GOD: We are detters, not to the flesh, that we
should liue after the fleshe, for if ye liue after the
fleshe, ye shal die. Againe he saith, Flee from whor-
1.Cor.6 dome, for euery sinne that a man committeth, is
without his bodye: but whosoeuer committeth
whordome, sinneth against his owne body. Do ye
not know, that your members are the Temple of
the holy ghost which is in you, whō also ye haue

of

of God, & ye are not your owne? For ye are deare-
ly bought: glorifie God in your bodyes. &c. And a
litle before he ſayth, Doo ye not knowe that your
bodyes are the members of Chriſt? Shall I then
take the members of Chriſte, and make them the
members of an whore? God forbyd. Doo ye not
knowe, that he whiche cleaueth to an whore, is
made one bodye with her? There ſhalbe two in
one fleaſhe (ſayth he) but he that cleaueth to the
Lord, is one ſpirite. What goodly wordes doth the
bleſſed Apoſtle S. Paule bryng foorth here, to diſ-
ſwade or diſcounſell vs from whoredome and all
vncleanneſſe? Your members (ſayth he) are ỹ tem-
ple of the holy ghoſt, whiche, who ſo euer doth de-
file, God wyll deſtroy hym, as ſayth S. Paule. If
we be the temple of the holy ghoſt, how vnfitting
then is it, to driue that holye ſpirite from vs tho-
rough whoredome, and in his place to ſet the wic-
ked ſpirites of vncleanneſſe and fornication, & to
be ioyned, and do ſeruice to them? Ye are dearelye
bought (ſayth he) therefore glorifie God in your I. Peter. I.
bodyes. Chriſte that innocent lambe of God, hath
bought vs from the ſeruitude of the deuyll, not
with corruptible golde & ſiluer, but with his moſt
precious and deare hart blood. To what intent?
That we ſhould fal againe vnto our old vncleann-
neſſe and abominable liuing? Nay verily: but Eſai. 38.
that we ſhoulde ſerue him all the dayes of our life, Luke. 1.
in holyneſſe and ryghteouſneſſe, that we ſhoulde
glorifie him in our bodies, by puritie & cleanneſſe
of life. He declareth alſo ỹ our bodies are the mem-
bers of Chriſte. How vnſeemely a thyng it is then

to ceasse to be incorporate or imbodied & one with Christ, and through whoredome to be enioyned & made all one with an whore? what greater dishonour or iniurie can we do to Christ, then to take away from hym the members of his bodye, and to ioyne them to whores, deuils, and wicked spirites? And what more dishonor can we do to our selues, then through vncleannes, to lose so excellent a dignitie and fredome, and to become bondslaues, and miserable captiues to the spirites of darknes? Let vs therfore consyder first the glory of Christ, & then our estate, our dignitie and fredome, wherein God hath set vs, by geuing vs his holy spirite: and let vs valiauntly defende the same agaynst Sathan, and all his crafty assaultes, that Christ may be honoured, & that we lose not our libertie or fredome, but still remayne in one spirite with hym.

Ephes, 1. Moreouer, in his Epistle to the Ephesians, the blessed Apostle wylleth vs to be so pure & free from adulterie, fornication, and al vncleannes, that we not once name them among vs (as it becommeth saintes) nor filthines, nor foolish talkyng, nor iesting, which are not comely, but rather geuing of thankes, for this ye know (sayth he) that no whoremonger, eyther vncleane person, or couetous person, (which is an idolater) hath any inheritaunce in the kingdome of Christ & of God. And that we shoulde remember to be holy, pure, and free from all vncleannesse, the holy Apostle calleth vs saintes because we are sanctified and made holye in the blood of Christ through the holy ghost.

Galat. 10. 1. Cor, 6.

Now if we be saintes, what haue we to do with the

the manners of the heathen? Saint Peter ſayth, 1. Peter. 1.
As he which called you is holy, euen ſo be ye holy
alſo in all your conuerſation, becauſe it is wryt-
ten, Be ye holy, for I am holy. Hytherto haue we
heard howe greeuous a ſinne fornication and
whordome is, and how greatly God doth abhorre
it throughout the whole ſcripture: Howe canne it Leui. 11.
any other wyſe be, then a ſinne of moſt abhomina- and. 19.
tion, ſeeyng it once may not be named among the
Chriſtians, muche leſſe it maye in anye poynt be
committed. And ſurely yf we woulde weygh the
greatneſſe of this ſinne, & conſyder it in the ryght
kynde, we ſhoulde finde the ſinne of whoredome,
to be that moſt filthye lake, foule puddle, and ſtin-
kyng ſinke, whereunto all kyndes of ſynnes and
euyles flow, where alſo they haue they? reaſting
place and abydyng.

For hath not the adulterer a pride in his whor-
dome? as the wiſe man ſaith, They are glad when
they haue doune euyl, and reioyce in thynges that
are ſtarke naught. Is not the adulterer alſo idle,
and delighteth in no godly exercyſe, but onely in
that his moſt filthie and beaſtly pleaſure. Is not
his minde pluckt, and vtterly drawen away from
al vertuous ſtudies, and fruitful labours, and on-
ly geuen to carnall & fleaſhly imagination? Doth
not the whoremonger geue his mynde to glutto-
ny, that he may be the more apt to ſerue his luſtes
and carnall pleaſures? Dooth not the adulterer
geue his minde to couetouſneſſe, and to pollyng
and pillyng of other, that he may be the more able
to maynteyne his harlottes and whores, and to

continue in his filthie and vnlawful loue? Swelleth he not also with enuie agaynst other, fearing that his pray shoulde be allured and taken awaye from hym? Agayne, is he not yefull and replenished with wrath and displeasure, euen against his best beloued, yf at any time his beastly and dyuelish requeſt be letted? What sinne, or kynd of sinne is it that is not ioyned with fornication & whoredome? It is a monster of many heades: it receaueth all kyndes of vices, and refuseth all kyndes of vertues. If one seuerall sinne bringeth damnation, what is to be thought of that sinne, whiche is accompanied with all euils, and hath wayting on it what so euer is hatefull to God, damnation to man, and pleasaunt to Sathan?

Great is the damnation that hangeth ouer the heades of fornicatours and adulterers. What shal I speake of other incommodities, whiche issue and flowe out of this stinking puddle of whoredome? Is not that treasure, which before al other is most regarded of honest persons, the good fame and name of man & woman, lost through whoredome? What patrimonie or lyuelode, what substaunce, what goodes, what richesse doth whoredome shortly consume and bring to naught? What valiauntnesse and strength is manye times made weake, and destroyed with whoredome? What witte is so fine, that is not doted and defaced thorough whoredome? What beautie, (although it were neuer so excellent) is not disfigured through whoredome? Is not whoredome an enimie to the pleasaunte floure of youth, and bryngeth it not

gray

gray heares & olde age before the time? What gyft of nature (although it were neuer ſo precious) is not corrupted with whordome? Come not ỹ frenche pockes, with other diuers diſeaſes, of whordome? From whence come ſo many baſtards, and miſbegotten children, to the hygh diſpleaſure of GOD, and diſhonour of holy wedlock, but of whordome? Howe manye conſume all theyr ſubſtaunce and goodes, and at the laſt fall into ſuche extreame pouertie, that afterwarde they ſteale, and ſo are hanged, through whoredome? What contention and manſlaughter commeth of whoredome? Howe many maydens be defloured, howe manye wyues corrupted, howe many widdowes defiled through whoredome? How much is the publique and common weale impouerished, and troubled through whordome? How much is Gods word contemned and depraued by whordome and whoremongers? Of this vice commeth a great part of the diuorſes which (now a daies) be ſo commonly accuſtomed and vſed by mens priuate aucthoritie, to the greate diſpleaſure of God, and the breache of the moſte holye knot and bonde of matrimonie. For when this moſte deteſtable ſinne is once crepte into the breaſte of the adulterer, ſo that he is entangled with vnlawfull and vnchaſte loue, ſtrayghtwayes his true and lawfull wyfe is deſpiſed, her preſence is abhorred, her companye ſtinketh, and is lotheſome. what ſo euer ſhe doth is diſprayſed, there is no quietnes in the houſe, ſo long as ſhe is in ſight: therefore to make ſhorte tale, ſhe muſt awaye, for her huſbande can brooke her no longer.

Thus

Thus through whordome, is the honest & harmelesse wife put away, and an harlot receaued in her stede: and in lyke sort, it hapeneth many tymes in the wyfe towardes her husbande: O abhominati-on. Christ our Sauiour, very God and man, comming to restore the law of his heauenly father, vnto the ryght sense, vnderstandyng, and meanyng, (among other things) reformed the abuse of this lawe of God. For where as the Iewes vsed of a long sufferaunce, by custome to put awaye theyr wyues at theyr pleasure, for euery cause: Christ cor-
Math, 19 recting that euyll custome, dyd teache, that if any man put away his wife, and marieth another, for any cause, except onely for adultery, (whiche then was death by the lawe) he was an adulterer, and forced also his wyfe so diuorsed to commit adulte-rie, yf she were ioyned to anye other man, and the man also so ioyned with her, to commit adulterie.

In what case then are those adulterers, which for the loue of an whore put away theyr true and lawfull wyfe, agaynst all lawe, ryght, reason, and conscience? O damnable is the state wherein they stand. Swift destruction shall fall on them, if they repent not, and amende not: for God wyl not euer suffer holy wedlock thus to be dishonoured, hated, and despised. He wyl once punish this fleashly and licencious maner of liuing, and cause that his ho-ly ordinaunce shalbe had in reuerence and honor.
Hebre. 3. For surely wedlocke (as the Apostle sayth) is hono-rable among all menne, and the bedde vndefiled: But whoremongers and fornicatours God wyll iudge, that is to say, punishe and condemne. But

to what purpoſe is this labour taken, to deſcribe and ſet foorth the greatneſſe of the ſinne of whoredome, and the incommodities that iſſue and flowe out of it, ſeeyng that breath and tongue ſhal ſoner fayle any man, then he ſhall or may be able to ſet it out accordyng to the abomination and heynouſneſſe thereof. Notwithſtandyng, this is ſpoken to the intent that all men ſhould flee whordome, and lyue in the feare of God: God graunt that it maye not be ſpoken in vayne.

The thirde part of the ſermon agaynſt adultery.

IN the ſeconde part of this ſermon agaynſte adulterye that was laſt read, you haue learned howe earneſtly the Scripture warneth vs to auoyd the ſinne of adultery, and to embrace cleanneſſe of lyfe: and that throughe adulterie, we fall into all kyndes of ſynnes, and are made bondſlaues to the deuyll: throughe cleanneſſe of life we are made members of Chriſte: and finally, howe farre adultery bryngeth a man from all goodneſſe, and dryueth hym headlong into all vices, miſcheefe, and miſerye. Nowe wyll I declare vnto you in order, with what greeuous pounyſhmentes GOD in tymes paſte plagued adulterie, and howe certayne worldlye Princes alſo dyd pouniſhe it, that ye may perceaue that whordome and fornication be ſinnes no leſſe deteſtable in the ſyght of GOD,

and

and to al good menne, then I haue hytherto vttered. In the firste booke of Moses, we reade that when mankinde began to be multiplied vpon the earth, the men and women gaue their mindes so greatly to fleashly delight and filthy pleasure, that they liued without all feare of God. God seeyng this theyr beastly and abhominable liuing, and perceauing that they amended not, but rather encreased daily more and more in theyr sinful and vncleane maners, repented that euer he had made man: and to shewe howe greatly he abhorreth adulterie, whordome, fornication, & al vncleannes, he made all the fountaynes of the deepe earth to burste out, and the sluces of heauen to be opened, so that the rayne came downe vppon the earth by the space of fourtie daies and fourtie nightes, and by this meanes destroyed the whole worlde, and all mankynde, eyght persones onlye excepted, that is to saye, Noe the Preacher of ryghteousnesse (as Saint Peter calleth hym) and his wyfe, his three sonnes and theyr wyues. O what a greuous plague dyd God caste here vppon all lyuyng creatures for the sinne of whoredome? For the whyche, God tooke vengeaunce, not only of man, but also of beastes, foules, and al liuing creatures. Manslaughter was committed before, yet was not the worlde destroyed for that: but for whoredome, all the worlde (fewe onely except) was ouerflowed with waters, and so perished: An example woorthy to be remembred, that ye maye learne to feare God.

Gene. 4.

Gene. 19. We reade agayne, that for the filthye synne of vnclean-

vncleanes. Sodome and Gomorre, and the other Cities nygh vnto them, were deſtroyed with fyre and brimſtone from heauen, ſo that ther was nether man, woman, chylde, nor beaſt, nor yet anye thing that grewe vpon the earth there left vndeſtroyed. Whose hart trembleth not at the hearing of this hiſtorie? Who is ſo drowned in whordome and vncleanelle, that will not now for euer after, leaue this abhominable liuing, ſeing that God ſo greeuouſly puniſheth vncleanes, to rayne fyre and brimſtone from heauen, to deſtroye whole Cities, to kyll man, woman, and chylde, and all other liuing creatures there abyding, to conſume with fyre al that euer grew? What can be more manifeſt tokens of Gods wrath & vengeaunce agaynſt vncleanelle and impuritie of lyfe? Marke this hiſtorie (good people) and feare the vengeaunce of God. Do you not reade alſo, that God did ſmite Pharao and his houſe with great plages, becauſe that the vngodly deſyred Sara the wyfe of Abraham. Lykewiſe reade we of Abimelech kyng of Gerar, although he touched her not by carnall knowledge. Theſe plages and puniſhmentes dyd God caſt vpon filthy and vncleane perſons, before the lawe was geuen, (the lawe of nature onlye raigning in the heartes of men) to declare howe great loue he had to matrimonie and wedlocke, and agayne, howe much he abhorred adultry, fornication, and all vncleanneſſe. And when the law that forbad whordome was geuen by Moſes to the Jewes, did not God commaund that the breakers therof ſhould be put to death? The wordes of

Gen. 13

Gen. 20

Leui. 22

the

the lawe be these: who so committeth adulterie with any mans wyfe, shal dye the death, both the man & the woman, because he hath broken wedlocke with his neighbours wyfe. In the law also it was commaunded, that a damosell and a man taken together in whordome, shoulde be both stoned to death. In an other place we also reade, that God commaunded Moses to take all the head rulers, and Princes of the people, and to hang them Num, 25
vpon gibbets openlye, that euery man might see them, because they eyther committed, or did not punish whordome. Againe, did not God send such a plage among the people for fornication and vncleannesse, that they dyed in one daye three and twentie thousande. I passe ouer for lacke of time, many other histories of the holy Bible, which declare the greeuous vengeaunce, and heauie displeasure of God agaynst whoremongers and adulterers. Certes this extreeme punishment appoynted of God, sheweth euidently howe greatly God hateth whordome. And let vs not doubt, but that God at this present abhorreth all maner of vncleannesse, no lesse then he did in the olde lawe, and wyll vndoubtedlye punishe it, both in this world, and in the worlde to come. For he is a God
Psalm. 5. that can abide no wickednesse: therefore ought it to be eschewed of all that tender the glory of God, and the saluation of their owne soules.

Saint Paule sayth, Al these thinges are writ-
1. Cor. 10 ten for our example, and to teache vs the feare of God, and the obedience to his holy lawe. For if God spared not the naturall braunches, neyther

will

will he ſpare vs that be but graffes, if we commit like offence. If God deſtroyed many thoulandes of people, many cities, yea the whole worlde, for whordome, let vs not flatter our ſelues, and think we ſhal eſcape free, and without puniſhment. For he hath promiſed in his holy lawe, to ſende moſte greeuous plagues vpon them that tranſgreſſe or breake his holy commaundements. Thus haue we heard, howe God puniſheth the ſinne of adultery: let vs now heare certayne lawes, which the ciuile Maieſtrates deuiſed in diuerſe countreyes for the puniſhment thereof, that we maye learne how vncleanneſſe hath euer ben deteſted in al wel ordred cities and common wealthes, and among all honeſt perſons. The lawe among the Lepreians was this, that when any were taken in adultery, they were bound and caried three dayes thorowe the Citie, and afterwarde as long as they liued were they deſpiſed, and with ſhame and confuſion compted as perſons voyde of all honeſtie. Amonge the Locrenſians, the adulterers haue both their eyes thruſte out. The Romanes in tymes paſte, puniſhed whordome, ſometyme by fyre, ſometyme by ſworde. If a man among the Egyptians hadde benne taken in adulterye, the lawe was, that he ſhoulde openlye in the preſence of all the people be ſcourged naked with whippes, vnto the number of a thouſand ſtripes: the woman that was taken with him had her noſe cut of, whereby ſhe was knowen euer after to be an whore, and therefore to be abhorred of all men. Among the Arabians, they that

Lawes deuiſed for the puniſhment of whordome.

were

were taken in adulterie had their heades stricken from their bodies. The Athenians punished whordome by death in lyke maner. So likewise did the barbarous Tartarians. Emong the Turkes euen at this day, they that be taken in adultry, both man and woman, are stoned strayght wayes to death, without mercie. Thus we see, what godlye actes were deuised in times past, of the high powers, for the putting away of whoredome, & for the mainteyning of holye matrimonie, or wedlocke, and pure conuersation. And the aucthours of these actes were no Christians, but Heathen: yet were they so inflamed with the loue of honestie and pureneſſe of lyfe, that for the mayntenaunce and conseruation or keping vp of that, they made godly statutes, suffering neither fornication nor adultry to raigne in their realmes vnpunished. Christ sayde to the people, The Niniuites shal rise at the iudgement with this nation (meanyng the vnfaythfull Jewes) and shal condemne them: for they repented at the preaching of Jonas. but beholde (sayth he) a greater then Jonas is here, (meaning himselfe) and yet they repent not. Shal not (thinke you) lykewyse the Locrensians, Arabians, Athenians, with suche other, ryse vp at the iudgement, and condemne vs, forasmuch as they seased from whordom at the commaundement of man, and we haue the lawe, & manifest preceptes and commaundementes of God, and yet forsake we not our filthie conuersation: truely, truely, it shalbe easier at the day of iudgement to these heathen, then to vs, except we repent and amende.

Luke. 3

For

though death of body ſeemeth to vs a greeuous punishment in this worlde for whoredome: yet is that payne nothyng in comparison of the greeuous tormentes whiche adulterers, fornicatours, and al vncleane persons shall suffer after this lyfe. For al suche shalbe excluded and shutte out of the kyngdome of heauen, as S. Paul sayth, Be not deceiued, for neyther whoremongers, nor worshippers of Images, nor adulterers, nor weaklynges, nor sodomites, nor theeues, nor couetous persons, nor drunkardes, nor cursed speakers, nor pillers, shall inherite the kyngdome of God. And Saint John in his reuelation sayth, That whoremongers shall haue their part with murderers, sorcerers, enchaunters, lyars, idolaters, & suche other, in the lake whiche burneth with fyre and brymstone, which is the second death. The punishment of the body, although it be death, hath an ende, but the punishment of the soule, which S. John calleth the seconde death, is euerlastyng, there shal be fyre and brymstone, there shalbe weepyng and gnasshing of teeth, ỹ worme that shall there gnaw the conscience of the dampned, shall neuer dye. O whose heart destilleth not euen drops of blood, to heare and consyder these thinges? If we tremble and shake at the hearing and namyng of these paynes, oh what shal they do that shall feele them, that shall suffer them, yea, and euer shall suffer, worldes without ende: God haue mercie vpon vs. Who is nowe so drowned in sinne, & past al godlynesse, that he wyl set more by filthy and stinking pleasure, (whiche soone passeth away) then by the

1. Cor. 6. Gala. 5. Ephe. 5.

Apoc. 20.

Mat. 13. Luke. 3.

losse of euerlasting glory? Againe, who wyl so geue hym selfe to the lustes of the fleash, that he seareth nothyng at all the paynes of hell fyre? But let vs heare how we may eschewe the sin of whoredome & adulterie, that we may walke in the feare of god, and be free from these most greeuous & intollerable torments, which abide al vnclene persons. To auoyd fornication, adulterie, & al vnclennes, let vs prouide, that aboue al thynges, we may kepe our heartes pure and cleane, from all euyll thoughtes and carnall lustes: for yf that be once infected and corrupt, we fal headlong into al kinde of vngodlineſse. This shall we easely do, yf when we feele inwardly, that Satan our olde enemie tempteth vs vnto whoredome, we by no meanes consent to his crafty suggestions, but valiauntly resist and withstande hym by strong fayth in the woorde of God, alleaging against hym alwayes in our hart, this commaundement of God: Scriptum est, non mæchaberis. It is written, Thou shalt not commit whoredome. It shalbe good also for vs, euer to liue in the feare of God, and to set before our eyes, the greeuous threatnynges of GOD agaynst all vngodly sinners, and to consyder in our minde, how filthy, beastly, and short that pleasure is, whereunto Satan mooueth vs.

Remedies whereby to auoyde fornication and adulterie.

And agayne, howe the payne appoynted for that sinne, is intollerable and euerlastyng. Moreouer, to vse a temperaunce and sobrietie in eatyng and drynkyng, to eschewe vncleane communication, to auoyde all filthye companye, to flee idlenes, to delight in readyng holy Scriptures,

to

to watche in godly prayers and vertuous meditations, and at all times, to exercise some godly trauayles, shall healpe greatly vnto the eschewing of whoredome.

And here are al degrees to be monished, whether they be marryed or vnmarryed, to loue chastitie and cleannesse of lyfe. For the marryed are bounde by the lawe of God so purely to loue one another, that neyther of them seeke any straunge loue. The man must onlye cleaue to his wyfe, and the wyfe agayne onlye to her husbande: they must so delight one in an others company, that none of them couete any other. And as they are bounde thus to liue togeather in all godlyneſſe and honestye, so lykewyse is their duetie, vertuouslye to bryng vp theyr chyldren, and to prouide that they fall not into Satans snare, nor into any vncleannesse, but that they come pure and honest vnto holy wedlocke, when tyme requireth. So likewyse ought al maisters and rulers to prouide that no whoredome, nor any poynt of vncleannesse, be vsed among their seruauntes. And agayne, they that are single, and feele in them selues, that they can not liue without the company of a woman, let them geat wiues of their owne, and so liue godly together: For it is better to marry then to burne.

And to auoyde fornication, sayth the Apostle, let euery man haue his owne wyfe, and euery woman her owne husbande. Finally, al such as feele in them selues a sufficiencie and habilitie (through the woorkyng of Gods spirite) to leade a sole and continent lyfe, let them prayse God for his gyfte, 1. Cor. 7.

and seeke all meanes possible to mainteyne the same: as by readyng of holy scriptures, by godly meditations, by continual prayers, & suche other vertuous exercises. If we al on this wyse wyll endeuour our selues to eschewe fornication, adultry, and al vncleannesse, and leade our liues in al godlynesse and honesty, seruing God with a pure and cleane heart, and glorifiyng him in our bodyes by leadyng an innocent and harmelesse lyfe, we maye be sure to be in the number of those, of whom our Sauiour Christe speaketh in the Gospell on this maner, Blessed are the pure in heart, for they shall see God: to whom alone, be al glory, honour, rule, and power, worldes without ende. Amen.

Math. 5.

A Sermon against contention and brawling.

THis day (good Christian people) shalbe declared vnto you, the vnprofitablenesse and shamefull vnhonesty of contention, strife, and debate, to thintent, that when you shal see as it were in a table paynted before your eyes, the euyll fauouredne s and deformitie of this most detestable vice, your stomaks may be mooued to ryse against it, and to detest and abhorre that sinne, whiche is so much to be hated, and pernitious & hurtfull to all men. But among al kinds of contention, none is more hurtful then is contention in matters of religion. Eschewe (sayth S. Paul) folishe and vnlearned questions, knowyng

1. Tim. 1.
1. Tim. 2.

knowyng that they breede strife. It becommeth not the seruaunt of God, to fyght, or striue, but to be meeke towarde all men. This contention and strife was in S. Paules tyme among the Corinthians, and is at this tyme among vs Englishe men. For too many there be whiche vpon the Ale benches or other places, delight to set foorth certayne questions, not so muche parteyning to edification, as to bayne glory, and shewyng foorth of their cunnyng, and so vnsoberly to reason and dispute, that when neyther part wyll geue place to other, they fall to chydyng and contention, and sometime from hot woordes, to further inconuenience. S. Paul coulde not abide to heare among the Corinthians, these woordes of discorde or dissention. I holde of Paul, I of Cephas, and I of Apollo: What would he then say, yf he heard these woordes of contention (which be nowe almost in euery mans mouth.) He is a Pharisee, he is a Gospeller, he is of the newe sort, he is of the olde fayth, he is a newe broched brother, he is a good Catholique father, he is a Papist he is an heretique. Oh how the Church is diuided. Oh how the cities be cut and mangled. Oh how the cote of Christe, that was without seame, is all to rent and torne. Oh body mysticall of Christe, where is that holy and happy vnitie, out of the whiche whosoeuer is, he is not in Christ. If one member be pulled from another, where is the body? If the body be drawen from the head, where is the lyfe of the body? We can not be ioyned to Christ our head, except we be glued with concorde and charitie one to another. 1. Cor. 3.

For he that is not in this vnitie, is not of the Church of Christ, which is a congregation or vnitie togeather, and not a diuision. S. Paul sayth, That as long as emulation or enuying, contentiō, and factions or sectes be among vs, we be carnal, and walke accordyng to the fleashly man. And S. James sayth, If you haue bitter emulation or enuying and contention in your heartes, glory not of it: for whereas contention is, there is vnstedfastnesse, and all euyll deedes. And why do we not heare Saint Paul whiche prayeth vs, whereas he myght commaunde vs, saying, I beseeche you, in the name of our Lorde Jesus Christe, that you wyl speake all one thyng, and that there be no dissention among you, but that you wil be one whole bodye, of one minde, and of one opinion in the trueth. If his desire be reasonable and honest, why do we not graunt it: if his request be for our profit, why do we refuse it: And if we lyst not to heare his petition of prayer, yet let vs heare his exhortation, where he sayth, I exhort you that you walke as it becommeth the vocation in whiche you be called, with all submission & meekenes, with lenitie and softnes of minde, bearing one an other by charitie, studying to keepe the vnitie of the spirite, by the bonde of peace. For there is one body, one spirite, one fayth, one baptisme. There is (sayth he) but one body, of the whiche he can be no liuely member, that is at variaunce with the other members. There is one spirite, which ioyneth and knitteth all thinges in one. And howe can this one spirit raigne in vs, whē we among our selues

1. Cor. 3.

Iames. 3.

1. Cor. 1.

Ephe. 4.

be

be diuided? There is but one fayth, and howe can we then say, He is of the olde fayth, and he is of the newe fayth. There is but one baptisme, and then shall not all they whiche be baptized be one? Contention causeth diuision, wherefore it ought not to be among Christians, whom one fayth and baptisme ioyneth in an vnitie. But if we cõtemne S. Paules request and exhortation, yet at the least, let vs regard his earnest intreating, in the whiche he dooth very earnestly charge vs, and (as I may so speake) coniure vs in this fourme and manner, If there be any consolation in Christe, yf there be any comfort of loue, yf you haue any felowship of the spirite, yf you haue any bowels of pitie and compassion, fulfill my ioy, beyng all lyke affected, hauyng one charitie, beyng of one mynd, of one opinion, that nothyng be done by contention, or vayne glory. Who is he, that hath any bowels of pitie, that wyll not be mooued with these woordes so pithie? Whose heart is so stony, that the swoord of these words (whiche be more sharpe then any two edged swoorde) may not cut and breake a sunder? Wherefore, let vs endeuour our selues to fulfill S. Paules ioy here in this place, whiche shalbe at length to our great ioy in an other place. Let vs so reade the Scripture, that by readyng thereof, we may be made the better liuers, rather then the more contentious disputers. If any thyng is necessary to be taught, reasoned, or disputed, let vs do it with all meekenes, softnes, and lenitie. If any thyng shall chaunce to be spoken vncomely, let one beare an others frailtye.

Phil. 2.

Howe we should reade the scripture.

He that is faultie, let hym rather amend, then defende that which he hath spoken amisse, lest he fall by contention from a foolishe errour, into an obstinate heresie: for it is better to geue place meekely, then to winne the victory with the breache of charitie, whiche chaunceth where euery man will defend his opinion obstinately. If we be Christian men, why do we not folow Christe, whiche sayth, Learne of me, for I am meeke and lowly in heart: A disciple must learne the lesson of his scholemaister, and a seruaunt must obey the commaundement of his maister. He that is wyse and learned (sayth saint James) let him shew his goodnesse by his good conuersation, and sobernesse of his wysedome. For where there is enuie and contention, that wysedome commeth not from GOD, but is worldly wysedome, mans wysedome, and deuelish wysedome. For the wysedome that commeth from aboue from the spirite of God, is chast and pure, corrupted with no euyll affections: it is quiet, meeke, and peaceable, abhorring all desyre of contention: it is tractable, obedient, not grudgyng to learne, and to geue place to them that teache better for their reformation. For there shall neuer be an ende of striuing and contention, yf we contende who in contention shalbe maister and haue the ouerhand, yf we shall heape errour vppon errour, yf we continue to defende that obstinately, whiche was spoken vnaduisedly. For trueth it is, that stifnes in mainteynyng an opinion, breedeth contention, brauling, and chydyng, whiche is a vice among all other moste pernitious and pesti-

Math. 10.

Iames. 3.

lent

lent to common peace and quietneſſe. And as it ſtandeth betwirt two perſons and parties (for no man commonly dooth chyde with hym ſelfe) ſo it comprehendeth two moſt deteſtable vices: the one is pichyng of quarelles, with ſharpe and contentious woordes: the other ſtandeth in froward anſwearyng, and multiplying euyl woordes againe. The firſt is ſo abominable, that Saint Paule ſayth, Yf any that is called a brother be a wooꝛſhipper of Idolles, a brauler, a picker of quarelles, a theefe, oꝛ an extoꝛcioner, with hym that is ſuche a man, ſee that ye eate not. Now hereconſyder that Saint Paul numbꝛeth a ſcoulder, a brauler, oꝛ a Picker of quarelles, among theeues and idolaters, and many tymes commeth leſſe hurte of a theefe, then of a rayling tongue: foꝛ the one taketh away a mans good name, the other taketh but his riches, whiche is of muche leſſe value and eſtimation, then is hys good name. And a theefe hurteth but hym from whom he ſtealeth: but he that hath an euyll tongue, troubleth all the Towne where he dwelleth, and ſometime the whole countrey. And a rayling tongue is a peſtilence ſo full of contagiouſneſſe, that S. Paul wylleth Chꝛiſtian men to foꝛbeare the company of ſuch, and neyther to eate noꝛ dꝛinke with them. And wheras he wyl not ỹ a Chꝛiſtian woman ſhoulde foꝛſake her huſbande although he be an Infidel, oꝛ that a Chꝛiſtian ſeruant ſhould depart from his maiſter, which is an Infidel & heathen, & ſo ſuffer a chꝛiſtian man to kepe company with an Infidel: yet he foꝛbydeth vs to eate oꝛ dꝛinke with a ſcoulder, oꝛ a quareil

I. Cor. 5.

Againſt quarel pickyng.

I. Cor. 6.

rel picker. And also in the sixth Chapter to the Co-
1. Cor. 6. rinthians. he sayth thus, Be not deceiued, for neyther fornicatours, neyther woorshippers of Idolles, neyther theeues, nor drunkardes, neyther cursed speakers shall dwell in the kyngdome of heauen. It must needes be a great fault that doth moue and cause the father to disherite his natural sonne. And how can it other wyse be, but that this cursed speakyng must needes be a most damnable sinne, the whiche doth cause God our most mercyfull and louyng father, to deprive vs of his moste blessed kyngdome of heauen? Against the other sinne that standeth in requiring taunt for taunt, speaketh Christe him selfe: I say vnto you (sayth our Sauiour Christ) resist not euyl, but loue your enemies, and say well by them that say euyll by you, doo well vnto them that doo euyll vnto you, and pray for them that do hurt and persecute you, that you may be the chyldren of your father which is in heauen, who suffereth his sunne to ryse both vppon good and euyll, and sendeth his rayne both vppon the iust and vniuste. To this doctrine of Christe agreeth very well the teachyng of Saint Paul, that chosen vessell of GOD, who ceasseth not to exhorte and calle vppon vs, saying,

Against froward answerynge.

Matth. 5.

Rom. 12.

Blesse them that curse you, blesse I saye and curse not, recompence to no man euyll for euyl, yf it be possible (asmuche as lyeth in you) liue peaceably with all menne.

¶ The

The seconde part of the Sermon agaynst contention.

IT hath ben declared vnto you in this Sermon agaynst strife and braulyng, what great inconuenience commeth thereby, specially of suche contention as groweth in matters of religion: and howe when as no man wyl geue place to an other, there is none ende of contention and discorde: and that vnitie whiche God requireth of Christians, is vterly thereby neglected and broken: and that this contention standeth chiefly in two poyntes, as in picking of quarels, and makyng of frowarde aunsweres. Now ye shal heare Saint Paules wordes, saying, Dearely beloued, auenge not your selues, but rather geue place vnto wrath, for it is wrytten, Vengeaunce is myne, I wyl reuenge, sayth the Lord. Therfore yf thyne enemie hunger, feede him, if he thirst, geue hym drynk: be not ouercome with euyll, but ouercome euyll with goodnesse. Deut. 32.

All these be the woordes of Saint Paul, but they that be full of stomache, and set so muche by themselues, that they may not abide so muche as one euyll woorde to be spoken of them, peraduenture wyll say: If I be euyll reuyled, shall I stande styll lyke a goose, or a foole, with my finger in my mouth? Shal I be suche an ydeote and disarde, to suffer euery man to speake vppon me what they lyst, to rayle what they liste, to spewe out all theyr venime agaynst me at theyr pleasures? Is it not conuenient that he that speaketh euyll, shoulde An obiection.

be

be answeared accordyngly: If I shall vse this lenitie and softnes, I shall both increase myne enemies frowardnesse, and prouoke other to doo lyke. Such reasons make they that can suffer nothing, for the defence of theyr impatience. And yet yf by frowarde answearing to a frowarde person, there were hope to remedy his frowardnesse, he shoulde lesse offend that so should answeare, doing ỹ same not of yre or malice, but only of that intent, that he that is so frowarde or malicious, may be reformed. But he that can not amende an other mans fault, or can not amend it without his own fault, better it were that one shoulde perishe then two. Then yf he can not quiet hym with gentle woords, at the last let him not folowe him in wicked and vncharitable woordes. If he can pacifie hym with suffering, let him suffer: and yf not, it is better to suffer euyl, then to do euyll, to say well, then to say euyll. For to speake well agaynst euyll, commeth of the spirite of God: but to render euyll for euyll, commeth of the contrary spirite. And he that can not temper ne rule his owne anger, is but weake and feeble, and rather more lyke a woman or a childe, then a strong man. For the true strength and manlinesse, is to ouercome wrath, and to despise iniuries, and other mens foolishnesse. And besides this, he that shall despise the wrong donne vnto hym by his enimie, euerye man shall perceiue that it was spoken or donne without cause: where as contrary he that dooth fume and chafe at it, shall helpe the cause of his aduersarie, geuyng suspition that the

An answeare.

thyng

thyng is true. And in ſo going about to reuenge euyl, we ſhewe our ſelues to be euyll, and whyle we wyl puniſhe and reuenge an other mans folly, we double and augment our owne folly. But many pretences finde they that be wylfull, to colour their impatience. Myne enemie (ſay they) is not woorthy to haue gentle woordes or dedes, beyng ſo full of malice or frowardnes. The leſſe he is woorthy, the more art thou allowed of God, the more art thou commended of Chriſt, for whoſe ſake thou ſhouldeſt render good for euyll, becauſe he hath commaunded thee, and alſo deſerued that thou ſhouldeſt ſo do. Thy neyghbour hath peraduenture with a woorde offended thee: call thou to thy remembraunce with howe many woordes & dedes, howe greeuouſly thou haſt offended thy Lorde God. What was man, when Chriſte dyed for him? was he not his enemie, and vnwoorthy to haue his fauour and mercie? Euen ſo, with what gentlenes and patience doth he forbeare and tollerate and ſuffer thee, although he is dayly offended by thee? Forgeue therefore a lyght treſpaſſe to thy neyghbour, that Chriſte maye forgeue thee many thouſandes of treſpaſſes, whiche art euery day an offender. For yf thou forgeue thy brother, beyng to thee a treſpaſſer, then haſt thou a ſure ſigne and token, that God wyl forgeue thee, to whom al men be debters and treſpaſſers. Howe wouldeſt thou haue God mercifull to thee, yf thou wylt be cruell vnto thy brother? Canſt thou not finde in thyne heart to do that towardes another that is thy fellowe, which God hath done to thee, that art but

his

his seruaunt? Ought not one sinner to forgeue an other, seeing that Christ, which was no sinner, dyd pray to his father for them that without mercy and dispitefully put him to death? Who, when he was reuiled, dyd not vse reuilyng woordes agayne, and when he suffered wrongfully, he dyd not threaten, but gaue all vengeaunce to the iudgement of his father whiche iudgeth ryghtfully. And what crakest thou of thy head, yt thou labour not to be in the body? Thou canst be no member of Christe, yf thou folowe not the steppes of Christe: (who as the prophete sayth) was ledde to death lyke a Lambe, not openyng his mouth to reuiling, but openyng his mouth to praying for them that crucified hym, saying, Father forgeue them, for they can not tell what they do. The whiche example, anone after Christe, Saint Steuen dyd folowe, and after Saint Paul: We be euyll spoken of (sayth he) and speake well, we suffer persecution, and take it patiently: We curse vs, and we gently entreate. Thus Saint Paul taught that he dyd, and he dyd that he taught. Blesse you (sayth he) them that persecute you: blesse you, and curse not. Is it a great thyng to speake well to thyne aduersarie, to whom Christe dooth commaunde thee to do well? Dauid when Semei dyd call hym all to naught, dyd not chyde agayne, but sayd patiently, Suffer hym to speake euyll, yf perchaunce the Lorde wyl haue mercie on me. Histories be full of examples of Heathen men that toke very meekely, both opprobrious and reprocheful woordes, and iniurious or wrongfull deedes.

1. Pet. 2.

Esai. 4.

Luke. 23.

Actes. 7.

1. Cor. 4.

deedes. And ſhall thoſe heathen excell in pacience vs that profeſſe Chriſte, the teacher and example of all patience? Liſander, when one dyd rage agaynſt hym, in reuilyng of hym, he was nothyng mooued, but ſayde, Go to, go to, ſpeake agaynſt me aſmuche and as oft as thou wylt, and leaue out nothyng, yf perchaunce by this meanes thou mayeſt diſcharge thee of thoſe naughty thynges, with the which it ſeemeth that thou art full laden. Many men ſpeake euyll of all men, becauſe they can ſpeake well of no man. After this ſorte this wyſe man auoyded from hym, the reprochefull woordes ſpoken vnto him, imputing and layeng them to the naturall ſickneſſe of his aduerſarie. Pericles, when a certayne ſcouldier, or a raylyng felowe dyd reuile hym, he anſweared not a woord agayne, but went into a gallerie, and after towarde nyght, when he went home, this ſcoulder folowed hym, raging ſtil more and more, becauſe he ſawe the other to ſet nothyng by hym: and after that he came to his gate, (beyng darke nyght) Pericles cõmaunded one of his ſeruantes to lyght a torche, & to bring the ſcouldier home to his owne houſe. He dyd not only with quietneſſe ſuffer this brauler patiently, but alſo recompenced an euyll turne with a good turne, and that to his enemie. Is it not a ſhame for vs that profeſſe Chriſte, to be worſe then heathen people, in a thyng cheefly perteyning to Chriſtes religion? ſhal philoſophy perſwade thẽ, more then gods word ſhal perſwade vs? ſhal natural reaſon preuayl more with them, then religion ſhall with vs? ſhall mans wyſdome leade

them

them to those thynges, whereunto the heauenly doctrine can not leade vs? What blindnesse, wylfulnesse, or rather madnesse is this? Pericles being prouoked to anger with many vilanous wordes, answeared not a woord. But we, stirred but with one litle worde, what foule woorke do we make? How do we fume, rage, stampe, and stare like mad men? Many men, of euery trifle wyl make a great matter, & of the sparke of a litle word, wyl kindle a great fyre, taking al thyngs in the worst part. But how much better is it, and more lyke to the example and doctrine of Christe, to make rather of a great fault in our neyghbour, a smale fault, reasoning with our selues after this sorte, He spake these wordes, but it was in a sodayne heate, or the drynke spake them, and not he, or he spake them at the motion of some other, or he spake them beyng ignorant of the trueth, he spake them not agaynst me, but agaynst hym whom he thought me to be. But as touchyng euyl speakyng, he that is ready to speake euyll agaynst other men, fyrst let hym examine hym selfe, whether he be faultlesse and cleare of the fault whiche he findeth in another. For it is a shame when he that blameth another for any fault, is gilty hym selfe, eyther in the same fault, eyther in a greater. It is a shame for hym that is blynde, to call another man blynde: and it is more shame for him that is whole blinde, to call him blinkarde, that is but poureblynde. For this is to see a strawe in an other mans eye, when a man hath a blocke in his owne eye.

Reasons to moue men from quarell picking.

Then let hym consyder, that he that vseth to

speake

ſpeake euyll, ſhall commonly be euyll ſpoken of a-
gayne. And he that ſpeaketh what he wyll for his
pleaſure, ſhalbe compelled to heare that he would
not, to his diſpleaſure. Moreouer, let hym remem- Math. 22.
ber that ſaying, that we ſhall geue an accounte
for euery idle worde. Howe muche more then ſhal
we make a reckonyng for our ſharpe, bitter, brau-
ling, and chiding wordes, which prouoke our bro-
ther to be angrye, and ſo to the breache of his cha-
ritie? And as touchyng euyll aunſwearyng, al-
though we be neuer ſo muche prouoked by other
mens euyll ſpeakyng, yet we ſhall not folow their
frowardnes by euyll aunſwearing, yf we conſyder
that anger is a kind of madnes, & that he whiche
is angry, is (as it were for the tyme) in a phrenſie.
Wherefore let hym beware, leaſt in his furie he
ſpeake any thyng, wherof afterward he may haue
iuſt cauſe to be ſory. And he that wyll defend that
anger is no furie, but that he hath reaſon, euen
when he is moſt angry: then let hym reaſon thus
with him ſelfe when he is angry, Nowe I am ſo
moued and chafed, that within a litle whyle after
I ſhalbe otherwiſe minded: wherfore then ſhould
I nowe ſpeake any thing in myne anger, whiche
hereafter, when I would fayneſt, cannot be chan-
ged? Wherfore ſhal I do any thing, now being (as
it were) out of my wit, for the which, when I ſhal
come to my ſelfe againe, I ſhalbe very ſad? Why
dooth not reaſon? why dooth not godlyneſſe? yea
why dooth not Chriſte obteyne that thing now of
me, whiche hereafter time ſhall obteyne of me? If
a man be called an adulterer, vſurer, drunkarde,

Reaſons to moue menne from froward anſwearyng.

or by any other shamefull name, let hym consyder earnestly, whether he be so called truely or falsly: if truely, let hym amende his fault, that his aduersarye maye not after woorthyly charge hym with suche offences: yf these thynges be layde agaynste hym falsly, yet let hym consyder whether he hath geuen anye occasion to be suspected of suche thynges, and so he maye both cut of that suspection whereof this slaunder did aryse, and in other thinges shall liue more warely. And thus vsyng our selues, we maye take no hurte, but rather muche good, by the rebukes and slaunders of our enimie. For the reproche of an enimie may be to manye men a quicker spurre to the amendement of theyr lyfe, then the gentle monition of a freende. Philippus the kyng of Macedonie, when he was euyll spoken of by the chefe rulers of the citie of Athens, he dyd thanke them hartyly, because by them he was made better, both in his wordes and deedes: for I studie (sayde he) both by my sayinges and doinges, to prooue them lyers.

The second part of the sermon agaynst contention.

YE hearde in the last lesson of the sermon agaynste strife and braulyng, how we may answeare thē which mainteyne their froward sayinges in contention, and that wyll reuenge with woordes suche euyll as other

other men do to them, and finally howe we may accordyng to Gods wyll, order our ſelues, and what to conſyder towardes them when we are prouoked to contention and ſtrife with rayling wordes. Nowe to proceede in the ſame matter, you ſhall knowe the ryght way howe to diſprooue and ouercome your aduerſary and enimie. This is the beſt way to improue a mans aduerſary, ſo to liue, that all which ſhall know his honeſtie, may beare witnes that he is ſlaundered vnworthyly. If the fault whereof he is ſlaundered, be ſuche, that for the defence of his honeſtie, he muſte needes make aunſweare, let hym aunſweare quyetly and ſoftly on this faſhion, That thoſe faultes be layed agaynſt hym falſly. For it is trueth that the wyſe man ſayth, A ſofte aunſweare aſſwageth anger, and a harde and ſharpe aunſweare dooth ſtirre vp rage and furie. The ſharpe aunſweare of Nabal dyd prouoke Dauid to cruell vengeaunce: but the gentle wordes of Abigail, quenched the fire again that was all in a flame. And a ſpeciall remedie agaynſte malicious tongues, is to arme our ſelues with patience, meekeneſſe, and ſcilence, leaſt with multiplyng wordes with the enimie, we be made as euil as he. But they that can not beare one euil worde, peraduenture for their owne excuſe wyl alleage that which is written: He that deſpiſeth his good name, is cruel. Alſo we read: Anſwere a foole accordyng to his foolishnes. And our Lorde Jeſus dyd hold his peace at certayne euyl ſayinges: but to ſome he anſwered diligently. He heard men call him a Samaritane, a Carpenters ſonne, a wyne

Prou. 15.

1. Reg. 25.

An obiection.

Prou. 26.

Iohn.19. drynker, and he held his peace: but when he heard them say, Thou hast the deuyl within thee: he an-

An answeare. swered to that earnestly, Trueth it is in dede, that there is a time, whē it is conuenient to answeare a foole according to his foolishnesse, least he should seeme in his owne conceite to be wyse. And sometime it is not profitable to answeare a foole according to his foolishnesse, least ỹ wyse man be made like to the foole. When our infamie, or the reproch that is donne vnto vs, is ioyned with the perill of many, then it is necessarie in aunswearyng, to be quicke & ready. For we reade that many holy men of good zeales, hath sharply & fiercely both spoken and answeared tyrauntes & euil men: which sharp words came not of anger, rancor, or malice, or desire of vengeaunce, but of a feruent desire to bring them to the true knowledge of God, and from vngodly liuing, by an earnest and sharpe rebuke and

Math.3. chydyng. In this zeale, Saint John Baptist called the Pharisees, Adders broode: and Sainte

Galat.3. Paule called the Galathians, fooles: and the men of Crete, he called lyers, euyl beastes, and sluggish bellyes: and the false Apostles, he called dogges,

Titus.1. and craftie workemen. And this zeale is godly,

Philip.3. and to be allowed, as it is playnely prooued by the example of Christe, who although he were the fountayne and spryng of all meekenes, gentlenes,

Math.23. and softnes: yet he called the obstinate Scribes and Pharisees, blind guydes, fooles, painted graues, hypocrites, serpentes, adders brood, a corrupt and wicked generation. Also he rebuketh Peter

Math.16. egerly, saying, Goe behind me Sathan. Likewyse

Saint

S. Paul reproueth Elimas, ſaying, O thou, full of all craft and guyle, enimie to al iuſtice, thou ceaſeſt not to deſtroye the ryght wayes of God: and nowe loe, the hand of the Lorde is vpon thee, and thou ſhalt be blynde, and not ſee for a tyme. And Saint Peter reprehendeth Ananias very sharply, ſaying, Ananias, howe is it that Sathan hath filled thy hart, that thou ſhouldeſt lye vnto the holy ghoſte? This zeale hath benne ſo feruente in many good menne, that it hath ſtirred them, not only to ſpeake bitter and eager words, but alſo to doo thinges, which might ſeeme to ſome to be cruel, but in deede they be very iuſt, charitable, & godly, becauſe they were not donne of yre, malice, or contentious mynde, but of a feruent mynde to the glory of God, and the correction of ſinne, executed by men called to that office. For in this zeale our Lorde Jeſus Chriſt dyd dryue with a whyppe the byers and ſellers out of the temple. In this zeale, Moſes brake the two tables whiche he had receaued at Gods hande, when he ſawe the Iſraelites daunſyng about a calfe, and cauſed to be killed xxiii. M. of his owne people. In this zeale, Phinees the ſonne of Eleazar, did thruſt through with his ſword, Zambry, & Colby, whom he founde togeather ioyned in the acte of lecherye. Wherefore, nowe to returne agayne to contentious wordes, and ſpecially in matters of religion, and Gods worde, (whiche woulde be vſed with all modeſtie, ſoberneſſe, and chaſtitie) the wordes of S. James ought to be well marked, and borne in memorie, where he ſayth, that of contention riſeth all euyll.

Actes, 13.

Actes, 5.

Iohn. 2.

Exod. 32.

Math. 25.

But theſe examples are not to be followed of euery body, but as men be called to office and ſet in auctoritie.

And

Prou.20. And the wyse kyng Solomon sayth, Honour is due to a man that keepeth hym selfe from contention, and al that myngle them selues therwith, be fooles. And because this vice is so muche hurtfull to the societie of a common wealth, in all well ordered cities, these common braulers and scoulders be pounished with a notable kinde of payne: as to be set on the coking stoole, pillory, or such like. And they be vnworthye to liue in a common wealth, the which do as much as lieth in them, with braulyng and scouldyng to disturbe the quietnesse and peace of the same. And wherof commeth this contention, strife, and bariaunce, but of pride & vaine glory? Let vs therefore humble our selues vnder the mighty hande of God, whiche hath promised to rest vpon them that be humble and low in spirite. If we be good and quiet Christian men, let it appeare in our speache and tongues. If we haue forsaken the deuyll, let vs vse no more dyuelishe tonges. He that hath ben a rayling scoulder, now let hym be a sober counsayler. He that hath ben a malicious slaunderer, nowe let hym be a louyng comforter. He that hath ben a vayne rayler, nowe let hym be a ghostly teacher. He that hath abused his tongue in cursyng, now let hym vse it in blessing. He that hath abused his tongue in euyl speakyng, now let him vse it in speaking well. All bitternesse, anger, raylyng, and blasphemie, let it be auoyded from you. If you may, & it be possible, in no wise be angrye. But if you maye not be cleane voyd of this passion, then yet so temper & bridle it, that it stirre you not to contention and braulyng.

1.Peter.5. Luke.1.

If

If you be prouoked with euil ſpeaking, arme your ſelfe with patience, lenitie, & ſcilence, either ſpeakyng nothing, or els beyng very ſofte, meeke, and gentle in anſwearyng. Ouercome thyne aduerſaries with benefites and gentlenes. And aboue all thinges, keepe peace and vnitie: be no peace breakers, but peace makers. And thē there is no doubt, but that God the aucthour of comfort & peace, wyl graunt vs peace of conſcience, and ſuche concorde and agreement, that with one mouth and minde, we may glorifie God the father of our Lord Jeſus Chriſt: to whom be all glory, now & euer. Amen.

HEreafter ſhall folow ſermons of faſtyng, praying, almes deeds, of the natiuitie, paſſion, reſurrection, & aſſention of our ſauiour Chriſt: of the due receauing of his bleſſed body and blood, vnder the fourme of bread and wine: agaynſt idleneſſe, agaynſt gluttony and drunkenneſſe, agaynſt couetouſneſſe, agaynſt enuie, ire, and malice, with many other matters, as well fruitefull as neceſſary to the edifiyng of Chriſtian people, and the encreaſe of godly liuyng.

God ſaue the Queene.

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